The Methodist Woman

NOVEMBER
1959

Thanksgiving Prayer

ALMIGHTY GOD, who hast given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; all which we ask through Jesus Christ our Lord. Amen.

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NOVEMBER 1959 • VOLUME 20. NUMBER 3

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service • Board of Missions of The Methodist Church • Member of Associated Church Press

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Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $4.70. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

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Items of Interest

World Outlook Awards

In celebration of fifty years of missionary journalism, World Outlook is offering golden anniversary awards for the best missionary hymn, the best unpublished missionary story about world or national missions and the best essay on the philosophy of missions. For details, write to:

The Editors, World Outlook
Interchurch Center, 475 Riverside Drive
New York 27, New York

Life Membership

Speech made by Mrs. Francis Cororpender, president of the Baton Rouge District when she presented a Life Membership to a member of her Society.

Special Membership pins are symbolic of the extra money contributed to the Woman's Division in honor of some particular person.

I look at this pin and seem to hear the words of Jesus—"I was hungered and ye gave me meat; I was thirsty and ye gave me drink; . . . I was in prison and ye visited me." I see the gift of money magically flying to the far corners of the earth, giving the Bread of Life and the Living Water to those who have it not. I see this money ministering to those behind the prison walls of blindness, enabling them to see; ministering to those behind the prison walls of illiteracy, enabling them to read—to read for themselves of the love of God who sent His only begotten Son that we might have life. There is no limit to the wonderful things which can be accomplished because of this extra money.

I look again and see my own Woman's Society. There I see service, given gladly, joyfully, devotedly all down the years.

Another look—and I see love, love that must be expressed, to show recognition to the ones who have rendered such faithful service. It is a privilege to present this little pin—symbolic of the love and esteem of your fellow members; symbolic of our recognition of the Christian service you have rendered to our Lord and Savior through the channels of our own Woman's Society.

New Missionary

Miss Beryl Sketchley, Birmingham, England, was one of five new Methodist missionaries, commissioned by Bishop Frederick Buckley Newell, of the New York Area, at a special service July 24 in the Methodist Board of Missions chapel in New York. She will go to India as a nurse under the Woman's Division of Christian Service.

Miss Sketchley was born in Southern Rhodesia, Africa, the daughter of British Methodist missionary parents. She spent her early life there and in Birmingham where she took nurses' training at the Queen Elizabeth Hospital. She has had nursing experience at the Western General Hospital in Hull, Yorkshire, and the Betauvieh Hospital in Skien, Norway. Miss Sketchley is a member of the Bourne Methodist Church in Hull.

Literature Presentation

Mrs. George A. Eagle, Secretary of Publications of the New York East Conference, gave this report at the Annual Meeting of the conference—

I would like to share with you some of the spiritually refreshing experiences my husband and I have known on our little farm, halfway up the side of a mountain.

We arrive in the last fading glow of a summer's evening; and when darkness comes with a rush, the stars seem close enough to reach up and touch. Then we may be treated to a brilliant display of *Northern Lights.*

Rising early in the morning, we stand on our doorstep. To the east *There's a Light Upon the Mountains,* and as *Comes the Dawn* in splendid array *Our Acres to Cross,* the perpetual miracle of daybreak is brought home to us by *The Unfolding Glory* of the rising sun. For only a few moments we are caught in silence, then the chorus of wild birds begins, setting *The Whole World Singing.*

Later in the day we walk over our fields, noting that *The Harvest* of lush hay shows that it is growing *On Good Soil.* If it is hot we seek the shade of the hedgerows of elm and sugar bush that serve so well as *Windbreaks* against the winter storms.

Down valley, we can see our busy neighbor. We seldom see him at church. The destinies of the *People, Land and Churches* in all rural areas are closely tied together. It is our prayer that our neighbor will soon realize that *None Goes His Way Alone.*

Turning homeward, we are met by a much smaller neighbor who is proudly bringing us *A Gift of Turtles.*

Evening comes, and we start down the winding road for a stroll before it gets dark. We stop to look down into the tumbling brook as we cross the first bridge, the one our nephew calls *The Singing Bridge* because the wind sometimes sets up such a strange sighing under it. Last summer our nephews were here to help us raise a garden, but it seemed that all they were capable of was *Raising Cane on Huckleberry* hills.

We notice the *Paths That Cross* the growth of weeds in the abandoned fields, and try to guess what animals made them. We leave the road to climb to a vantage point on a high ridge. A dense growth of young pines looks like *Jungles Ahead* of us, but we thread our way easily between them, and tell each other that this is *The Way in Africa* a safari travels. Unless we are careful we are apt to run into the *New Magic* of a large spider web stretched between two young pines.

We reach the top of the ridge and look down on the *Edge of the Village* and the railroad tracks in the valley. We tease each other a little about surveying all we own, but then, we catch sight of the church spire and it sobers us. We wonder just what God does think of His *Halting Kingdom.* Can He forgive us for not doing more about an *Africa Disturbed?*

The *Annual Report* tells us that *The Church and Medical Missions* are doing much, but paints a rather poor picture of *Contemporary Man and the United Nations.* Humbly we pray that The Methodist Woman may find *Dedicated Dollars* to send the *Best in the Business* wherever they are needed, so that *Luke's Portrait of Christ* shall be known throughout the world. Then we lift our eyes to the hills whence cometh our strength, and our faith is renewed. Serenely we wend our way homeward in the gathering twilight, confident that *Everywhere* we go, we go in God's care.

Production note: If you present this talk to your Woman's Society or Circle, identify each piece of material mentioned in the article—leaflet, pamphlet, book—give price, tell its purpose and how and when it should be used.

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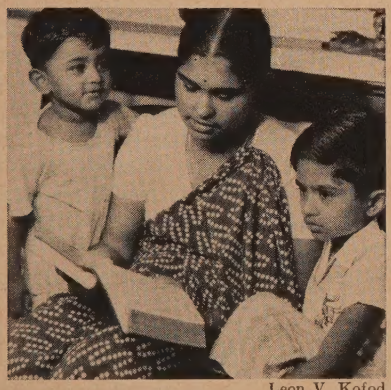
Toge Fujihira



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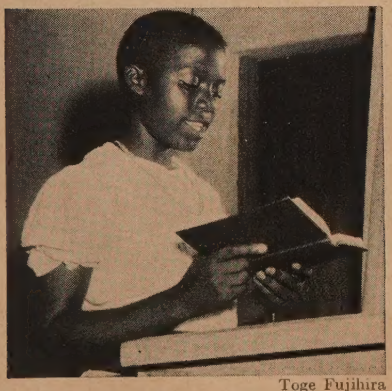


Toge Fujihira

Abundants . . .

a meditation

by

PEARL L. BOYER

WHAT a wonderful world God has created for His children! What beauty and riches it presents in the procession of the seasons, each with a purpose to fulfill in the cycle of the year! This autumn has brought a large measure of delight:

October blue skies—
white clouds in ever-moving patterns—
harvest of fruit and grain—
the savor of cool, zestful air—
the variety and brillance of color in fall flowers and changing leaves—
the golden sunshine and glowing sunsets of the shortening days—

All these have blended into a pervading sense of completeness and quiet peace and flooded our hearts with a feeling of abundance. God, who provided so bountifully for nature, has planned for us also, to possess "abundants."

Abundant Life

Not in terms of surplus of money, pleasures, or material possessions, but in inner resources—something other than ourselves—something sure, steady, sufficient—something that outer circumstances can neither reach nor disturb.

Jesus declared, "I came that they may have life, and have it abundantly." This full life becomes ours as we accept and follow His way.

Abundant Sharing

Because the abundant life cannot be grasped, enjoyed or stored up for oneself but must be given away—lavishly, freely, gladly—without thought of reward or recognition—to anyone, anywhere, who is in need of our fellowship and good will.

Jesus said, "For whoever would save his life will lose it; but whoever loses his life for My sake, he will save it."

Abundant Joy

Not entertainment or superficial pleasure, but Joy—one of "the fruits of the spirit" mentioned by Paul. Joy—deeper than annoyances, disappointments or failures—beyond even suffering and fear of world chaos. Again Jesus said, "These things have I spoken to you, that my joy may be in you, and that your joy may be full." Perhaps the sincerity and fidelity of our commitment and the degree of selflessness in our service may affect the depth of our joy.

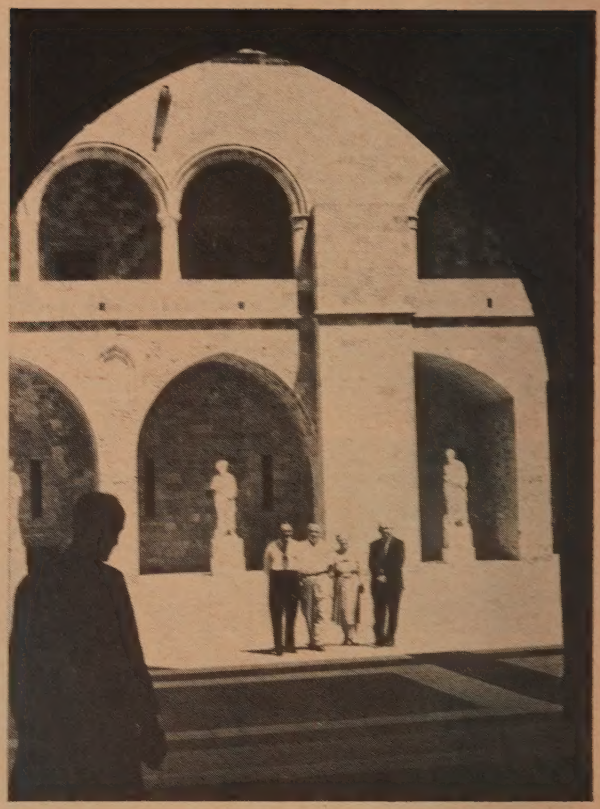
PRAYER: Our Father, accept our gratitude and praise, and as we thrill to the abundance of outer beauty and blessing in nature, may we be inspired to seek the "inner abundants"—abundant living with Thee—abundant giving to Thee—abundant joy from Thee. Amen.

Future Planning IN AN ANCIENT SETTING

Meeting of Central Committee, World Council of Churches, Rhodes, Greece

by

MRS. FRANK G. BROOKS



Methodist members Bishop Sante Barbieri, Charles C. Parlin, Mrs. Frank G. Brooks and Bishop F. Gerald Ensley standing in the Court of Emperors of the Castello.

THE character of a meeting of the Central Committee of the World Council of Churches inevitably develops from its place of meeting. The 1959 meeting was no exception.

In the medieval city of roses—Rhodes—on the beautiful Aegean island of Rhodes, Greece, from August 19 to 27, the Central Committee met. A romantic atmosphere was provided for the meeting by the Gothic palace (the Castello) in which all the deliberations took place. The Castello was built by the fighting monks—the Knights of Saint John—who, after being expelled from Jerusalem, held the island of Rhodes for the Christians from 1308 to 1522. It was the Turks who took the island from the Knights and kept it until 1912. During the centuries of Turkish domination mosques were erected; today their tall minarets give an eastern air to this medieval town.

The personality of Saint Paul was an ever-present influence during the days of Rhodes. Before sailing for Rhodes from Athens we had stood, in spirit, with Paul on Mars Hill and had heard him say: "Men of Athens, I perceive that in every way you are very religious . . ." (Acts 17:22; R.S.V.). We had come "by a straight course to Cos, and the next day to Rhodes . . ." (Acts 21:1; R.S.V.). Paul's words, after his journey around the Aegean Sea, had been called to our attention in the opening devotional service at the Central Commiteee: "I did not shrink from declaring to you anything that was profitable . . ." (Acts 20:18-35; R.S.V.).

The dominant influence, however, at this 1959 meeting of the Central Committee was that of the Greek Orthodox Church. That church, together with the government of Greece, was our gracious, generous, and untiring host. Greek Orthodox churchmen were present in greater numbers than they had been at any other meeting of the World Council. These representatives spoke often and gave their point of view on all topics.

Representatives of 173 member churches of the World Council from 52 countries heard Dr. W. A. Visser 't Hooft declare, at the opening session, that the Church of Constantinople was the first church officially to propose the creation of a permanent council of churches. "Orthodox church leaders thus broke new ground for the ecumenical idea," he said.

The "time table" (schedule, to us) was unusually strenuous. There was scarcely time for the customary Greek "siesta," especially if we preferred a short swim in the deep blue Aegean waters instead. Morning worship began at eight-thirty; evening prayers concluded at eight-thirty. Lunch was at two o'clock or later; dinner at nine or nine-thirty.

Much interest was shown in some of the "observers" present at the 1959 meeting of the Central Committee. For the first time there were two representatives from the Moscow Patriarchiate of the Russian Orthodox Church.

Present also were two Roman Catholics priests who attended the meeting as accredited press representatives. The informal, unofficial conversations between the priests and the Greek Orthodox representatives, apparently, may lead to a decision to hold an unofficial meeting of the two groups. This is not a result anticipated by the officials of the World Council of Churches.

The customary reports of the departments * and the divisions of the World Council were made to the delegates. Major emphasis was placed upon the contemplated merger, in 1961, of the International Missionary Council and the World Council of Churches. Orthodoxy looks askance at this merger, though debates are friendly, inquiring, and sincere.

Many hours were spent in planning for the Third Assembly of the World Council to be held in New Delhi, India, in November, 1961. The theme of the Assembly—"Christ: the Light of the World"—was chosen at the 1958 meeting in Denmark.

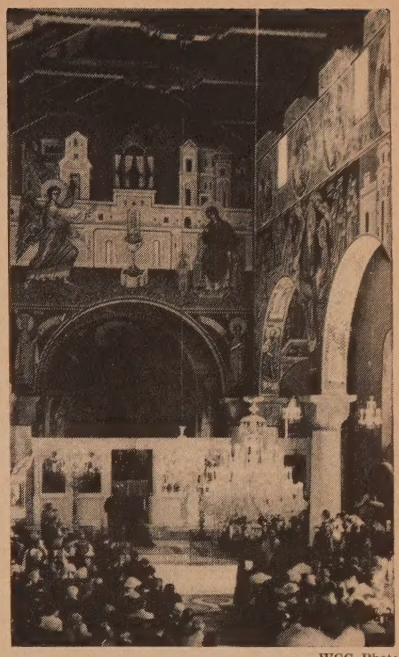
The Commission of the Churches on International Affairs, a joint agency of the International Missionary Council and the World Council of Churches, called, in its report, for an indefinite suspension of all nuclear weapons testing. It further asked that the powers seek a treaty to cease all tests—atmosphere, space, and underground—as the first step toward specific control and "verified disarmament." The Central Committee's statement said also that "no nation is justified in deciding on its own responsibility to conduct nuclear weapons tests when the people of other nations who have not given their consent have to bear the consequences." A former statement that "nothing less than the abolition of war itself" should be the goal of all nations was reaffirmed.

This is World Refugee Year. Just before attending the Central Committee, I had visited refugee camps in Jerusalem, Jordan, and in Damascus, Syria. I had seen a few of the million Arab refugees and had become aware of their plight. The report of the Division of Interchurch Aid and Service to Refugees was, therefore, of especial interest to me.

In 1958, member churches of the World Council provided material aid, emergency relief, and services to refugees totaling $63,000,000. The Service to Refugees helped resettle 10,190 persons in countries overseas during 1958 and a total of 6,122 during the first six months of 1959. When the call goes out, the churches can act in forty-eight hours. Church aid in the recent emergency in Tibet, during floods in Formosa, and aid to refugees in Tunisia and Morocco are examples.

The Central Committee received reports on a wide range of other subjects in which the World Council of Churches is involved. All reports and recommendations show the methods of operation of the World Council and the basic principles under which it works. It acts as a link between member churches and seeks to establish relations of active fellowship among them. The World Council renders service to the churches and facilitates common action by the churches. The World Council acts and speaks on behalf of the churches in matters of common interest which the churches have committed to it.

The basis of the World Council of Churches has been officially stated. "The World Council of Churches is a fellowship of Churches which, in accordance with the Holy Scripture, confess our Lord Jesus Christ as the Son of God who was made man for our salvation, in whom the Father was revealed, and to whom the Holy Spirit bears witness guiding us into all the truth." To this statement The Methodist Church, as one of the member churches of the World Council of Churches, is committed.



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Members of the Central Committee of the World Council of Churches were present at the celebration of the liturgy in the Cathedral of Rhodes, Sunday, August 23, 1959.

The Castello, Rhodes, Greece, meeting place of the World Council of Churches, August, 1959.

*See The Methodist Woman, November, 1958.

The MISSION . . .

of the church and the community center

by
EVELYN BERRY

"I CAME that they may have life, and have it abundantly." Jesus' reference here is not to any one part of life, but rather to the whole of it with special stress on loyalty to God and his purpose which gives center and meaning to all of life. In line with this, the main aim of the community centers sponsored by the Woman's Division of Christian Service is to minister to the whole life of all those who live in their neighborhoods. This indicates a concern both for the growth and development of individuals and the surrounding conditions in which they must live and seek to grow. Such concern, if it is to be fruitful, must be undergirded by a knowledge of the enduring values of life and by the conviction that these must be continually sought with courage and imagination. It was this understanding of the meaning and proper goal of human life at its best to which Jesus gave himself. And it is this continuing mission of service to which he calls his Church and all its related agencies.

The Mission as Seen in Jesus Christ

Jesus Christ understood the God with whom he identified himself in complete devotion to be working continuously in a creative way for the fulfillment of all of life. This is his world, and his activity of creative love is the most real and enduring thing in it. It was complete loyalty to God and his process of redemption and creative love to which he felt called. In his relationship to people, especially those who came to him with a sense of need, he sought to make this love and concern of God a reality in the midst of particular needs and activities.

In his life and activity is seen a dynamic example of what a life completely filled with the spirit of God can mean. In him the potentialities of our human nature were fully developed, and we see what God has made possible in human nature. The example of his dedication and loyalty and the complete sense of mission which he had makes it clear how deep is the alienation from the will and spirit of God of much of our individual lives and our group relations. The overcoming of this alienation and the reconciliation with God's will and spirit will add new meaning and a sense of direction to all of life. This new devotion and the accompanying sense of direction can make possible a life of fellowship with God, increasingly expressed in love and concern for all of life about us. It is this dedication and fellowship which Jesus Christ sought as he worked among men, and it is this mission which he has passed on to his Church.

The Center and the Mission

The church-related community center is dedicated to making God's creative and redemptive love a reality in the neighborhood. The staff and volunteers, whether working with groups or just going about their daily living, are the channels through which God's love must flow. The example of their lives is just as important as the effective planning for and handling of the activities in which the groups engage. If workers are to help individuals develop more Christian attitudes and patterns of behavior and become leaders among their own people, their lives must show the effects of God's redemptive love. In them must be exemplified understanding of the needs of people, a dedication which results in work thoroughly done, a concern which seeks the best for each individual and the faith and patience to continue in their work in the face of failure and discouragement. In the community center program this concern for the quality of life can be expressed at two main levels: work with groups and the individuals who compose them, and work with other organizations for the improvement of community life.

A large part of the community center program is organized around work with groups. The workers must use the experiences of individuals within these groups to help create the desire for a better quality of life and to help build character traits which will make for effective living. If this is to be accomplished, the worker needs to know each member in the group, to appreciate each for what he is in actuality, and what it is possible for him to become, and to be alert to use group experiences and his own contacts with the member to help him increasingly realize his potentialities. Each one needs to learn the importance of the choices he makes and the inevitable nature of the consequences which follow his actions. The leader needs to be skillful enough to blend the desires of the individual, the group spirit and pressures, and his understanding of the person and his contacts with him in such a way as to bring about growth in understanding and in good habits of behavior. If he can learn in the community center how to accept common goals with other members and to cooperate in a constructive way in the realization of these, he will have learned an important lesson.

Through this form of activity there is opportunity for individuals to feel the deep satisfaction which comes from participation in group life. If this can grow into an understanding that this activity is in

line with God's creative activity, then there is some hope of easing the haunting sense of isolation and frustration which is a part of far too much of human existence today. This sense of effective cooperation with other human beings and with God can give one a deeper sense of involvement with and obligation for the welfare of the whole and of each member. Through the acceptance of such responsibility and the resulting experience, there can be developed not only sympathetic understanding, but definitive action leading to the growth of those involved.

A community center can express God's creative and redemptive love through concern for the whole context of neighborhood life. Its staff should give active support to other community agencies seeking to improve conditions and also should participate in planning for betterment on a community-wide basis. This has been and is being done by many of our community centers through cooperating in community surveys and educational programs in community fund drives.

This task of community well-being challenges all who have any responsibility in the community. As Christians, the staffs and members of the boards of our community centers are especially concerned because they work on the assumption that God calls them to the task. They know and feel his support in their efforts to serve people.

When the program of the community center is based on the mission of the Church and so understood, there is available both a method of procedure and a test for evaluating the work which naturally follows. The type of group activities chosen by any community center would depend on the specific needs and deficiencies in the neighborhood. However, the method would always be that of seeking to express God's love and concern through the relationship of the leader to the group. Such a method would involve understanding the needs and potentialities of the individual member and a deep and abiding concern for his development and growth.

Since one's growth depends on one's own insight, a leader must be able to let each individual take his place in the group and bear his own rewards and punishments. Each needs to learn to understand the motivations for good within himself and to realize the joy and satisfaction of following these promptings. Such growth in individual insight and will power and the capacity for creative fellowship would be the basic aim of group life, whatever the activity.

The success of any activity in our church-related community centers should not be judged by any skill or technique acquired by the group or the individual members in it but rather by what happens to the individuals and to the fellowship within the group. This does not mean that it is unimportant how things are done: it does mean that the main aim for the group is not to produce a winning team or a successful play, but to help those involved to grow as much as possible through participation.

There are many serious problems in our society which affect the lives of those whom we seek to serve in our community centers. These we have to learn to deal with if we are to make the love of God a reality and help people understand themselves. Perhaps the most basic of these problems grows out of a false sense of values which makes material possessions more important than character and human fellowship.

Among the continuing problems which have become especially acute, perhaps none is more pressing than the loss of moral insight and the knowledge of what are real values in life. This is due to many factors: increased mobility of the population where roots are not built into one community; unstable family life; and uncertainty about the political situation in our world. In a period when events would naturally make for insecurity, fragmentation, and frustration, we find ourselves without sufficient personal unity and dedication to deal effectively with the situation. The need is for a center of life from which one may live and make decisions about the relative value of all that comes into one's life. The challenge to the church-related community center is to help people realize God as the center of their lives and to grow in their understanding of what this means for all the areas of human life.

Bethlehem Community Center in Augusta, Georgia, entered this float in the 1958 Santa Claus Parade, one of two with a religious emphasis. The following day the director received a telephone call asking her to enter it in the North Augusta Parade. The man making the request had not seen the float, but had been told by a number of viewers not only of its beauty, but of the fact that it portrayed the real meaning of Christmas. Many of our community centers take advantage of such opportunities to give silent as well as spoken testimony to our belief in the Christian faith and heritage.

Morgan Fitz

Overseas Missions . . .

". . . it's a pretty big job" for the church in the Philippines

by

DORIS E. HESS

A GRACIOUS Filipino woman checked carefully through a newly organized file. She pulled out a letter dated November 14, 1953, and read:

My name is submitted as a candidate to the committee responsible for missionary work. It demands doubled or even tripled faith, loyalty, effort, initiative, and everything. But I apply with the thought, that, if I am chosen, I will go out as your co-worker. I am sure of your prayers following me as I will go about doing God's work.

Nearby on the desk lay another letter, just opened in the morning mail. A college student, president of the Conference Methodist Youth Fellowship, wrote:

For your information our total income last year amounted to only $367.50 and 15 per cent of this amount was given to foreign missions. So if we are going to get the $300 you request from our budget, plus the 15 per cent we are giving to foreign missions, which last year amounted to $62.50, the Philippines Annual Conference MYF would be badly crippled in its activities.

Our problem is how to raise this amount . . . however, we are going to . . . exert all our efforts to raise it. We know it's a pretty big job, but we will try.

Mrs. Elisa Ocera, recently appointed acting executive secretary of the new Methodist Board of Missions in the Philippines, measures the distance between the two letters: the first, a heart-warming testimony of Miss Filomena Natividad who went to Okinawa in 1954; the second, reflecting the growing spirit of modern missions now touching all phases of church life —the MYF, the Woman's Society, Methodist Men, and boys and girls in hundreds of church schools. Since 1946 these organizations have contributed to foreign missions.

Mrs. Ocera represents the new missions movement which grew out of 1956 Central Conference action when a Board of Missions was ordered "to be created" and made operative in the new quadrennium. On March 17, 1959, the mandate was fulfilled, when the first Methodist Board of Missions in the Philippines was organized to carry on "the extension of the Gospel of Jesus Christ to other peoples within and beyond its own borders." Only sixty years ago missionaries from America had come to the islands to fulfill a similar purpose.

Historically Methodists in the Philippines have engaged in some phase of "foreign missions" for nearly twenty-five years. "Home missions" work has always been a part of the church's outreach since evangelical Christianity came there in 1897.

In 1936, a young woman from Sumatra came for deaconess study at Harris Memorial School. After she returned home, women of the Northern Philippines Annual Conference, a Methodist area some 250 miles north of Manila, began to send money for missions to Sumatra. This was the first overseas effort recorded in the annals of the young church.

In 1948 women of the Philippines Annual Conference (the Manila Area) recorded this suggestion in their minutes:

"That we support a foreign mission project in China, either through a scholarship to be given to a Chinese girl to study in Harris, or to help a Chinese woman actually serving in the field, or who can open up new work."

Before this suggestion was carried out, the missionary opportunity in China was closed to outsiders. However, during these years, the Philippines Conference Woman's Society set aside a part of the annual budget for foreign missions and was ready for missionary work long before a call or candidate appeared. These funds have since gone into the Okinawa work and into the new Board of Missions budget for the current year.

The opportunity for overseas service as supported by the churches in the Philippines finally came in 1953, when Mrs. Jose L. Valencia, wife of Bishop Valencia, with Miss Margaret Billingsley, then executive secretary for the Philippines, visited Okinawa. Mrs. Valencia met this challenge:

"You always send us typhoons of destruction from the Philippines. Now send us a spiritual typhoon."

This modern Macedonian call was answered when the church commissioned Miss Natividad to go there for "women's and children's work" in the Church of Christ of Okinawa. Miss Natividad was "general deaconess" to this receiving church. She found more than enough work to do through Sunday schools, youth work camps, music, and leadership training of the congregations she served.

At the close of her first term, in 1957, Mr. Chosko Nozazata, of the Board of Directors of the Okinawan Church, wrote to the Philippines:

"Miss Natividad has cooperated with us and has done a good work for three years. She served God

here in Okinawa where the people were not accustomed to love, patience, and hope in Christ, but she brought these ideas to us by her own faith. It is a great pity she will return home at the time she is proficient in Japanese. I especially request you to return her to us in cooperation with teaching of Sunday-school teachers and kindergarten teachers in Okinawa after her one year leave of absence."

Two formal actions by the Church of Okinawa also asked for her return. In October, 1959, Miss Natividad returned for her second term as the thrust of missions continues to move from and among Asians to Asians.

When Sarawak medical work was opened in 1957, the Philippines was asked to send two missionary nurses. Miss Emy Maglaya and Miss Monina Cepada, graduates of the School of Nursing at Mary Johnston Hospital, went as the church's next Christian ambassadors. They pioneered with an international missionary group to open medical work among the Ibans.

The same year Dr. Ray Rivera went to Malaya to assist European and American missionaries in clinic work. This first Filipino missionary doctor was joined in 1959 by his wife who helps with religious education work in the same area.

Malaya also requested a specialized program in youth work. The church in the Philippines responded by sending Miss Alice Austria who had experience in work camps at home and abroad and was active in youth training in her own church in Manila. Her one-year term was a contribution of "sharing" from the well-trained Filipino leadership in this phase of Christian service.

Meanwhile the church at home caught the spirit of missions. Expanding home missions in Mindanao grew significantly from 1953 to the present. More than forty churches and 2,000 members were organized into effective congregations in new settlements. The second Methodist thrust within the islands was led by a veteran pastor (a first-generation Christian of the evangelical Methodist work at the turn of the century) the Rev. Estaban T. Cruz, also the superintendent of Manila District. Pastor Cruz and volunteer workers and pastors moved in and out of the Ricol region near Manila to organize more than fifty churches in the past three years. A budget of $11,250, being raised locally, supports the work.

These dual challenges, charging the church with a fresh and revitalizing inspiration to spread the gospel, brought recognition for the new Board of Missions. Once created, this Board has become the clearing house for plans, programs, and personnel as projected into aims for the 1960-64 quadrennium.

While people at home become missionary-minded, the Board will focus its attention on a clear picture of the needs in Southeast Asia with these goals:

In local missions . . . every district superintendent is to take the leadership in surveying possibilities of opening frontier work, of which at least five places are to be new during 1960-64, and

In foreign missions . . . during the next quadrennium two single missionaries (a young man and a young woman) and a couple are to be sent to fields where there are missionary requests.

As these goals are carried out, the Board of Missions will continue to educate the local churches through regularly planned schools of missions and by a growing financial responsibility. The operational budget of the Board is to be shared jointly with the Board of Missions from America, while local funds are to be placed into the direct support of the "overseas" workers. The Board will ask the Philippines churches to contribute $3,500 during 1959-60, while cooperating divisions from the General Board of Missions will give $1,250. Approximately $1,600 a year will be required to maintain the locally-supported missionary.

Missionary personnel is to be selected on a rigid basis of professional training, age (23-35), good health, and according to the Board's primary policy for "sending." This policy simply states: "Candidates must be men and women called by God, not because they need employment, but because they have love for men and for the Church of God."

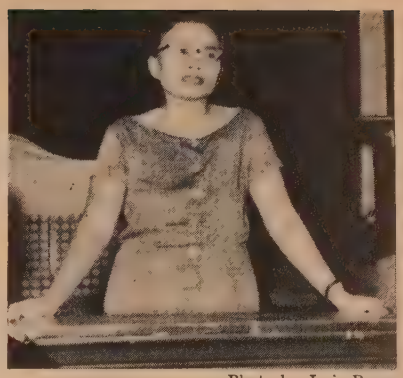


Photo by Josie Runes

Mrs. Elisa Ocera, acting executive secretary of the new Methodist Board of Missions in the Philippines.

The big job is further enriched by the personnel pattern already established in the new interchange of missionary workers. In American missionary exchange, the sending church has always supported the one sent. Philippines Asian missions, particularly those developing for Malaya, Okinawa, and Sarawak calls for (1) missionaries under self-support of the sending church, and (2) specialized workers sent by the national church to another national church which supports the missionary from a work budget of the receiving church. The Philippines has sent one locally supported worker out and five under the specialized program.

"It's a pretty big job," wrote the MYF president, to raise funds and support an ambitious missionary program. Mrs. Ocera fully agrees. Day by day she works to contact groups, individuals, and related church agencies to make known the work of the "Methodist Board of Missions in the Philippines." And as she and her co-workers labor together in Christ's love, she is aware that the Philippines churches have taken the lead in Christian partnership for a new day of missions in the Orient.

THE SAGA OF THE *Blue Dragon*

by
ELIZABETH BEALE

TRANSPORTATION was a chronic problem in Cuba even before our "bearded neighbors" began visiting us more frequently as revolutionary activities intensified last winter. While distances are not great, time is often important, particularly to a nurse.

Thus, my four-wheel-drive station wagon was an absolute necessity and recognized throughout the community as an object of community service. "Matador," rebel commander, had issued firm orders not to disturb it, although four-wheel-drive vehicles were in great demand. Horses and typewriters, however, were another matter. They were often "borrowed," frequently never to be returned.

But commands were lightly regarded during those tense days. One day two men marched into the infirmary, picked up the car keys, drove the station wagon out of the garage, explaining that they were moving a badly injured boy in it to the hospital in the mountains. The boy died before they reached the hospital. The next night they returned the car as far as the village (two miles from the school), expressed appreciation for its use and kept it there. A few weeks later the visitors made the same announcement and went off with the car. This time it was not returned. Every attempt we made to recover it was in vain. I had to travel afoot.

Located as we were in borderline territory between rebel activity in the country and the army in the towns, we felt the situation too precarious to continue regular school sessions. Already enrollment had dropped and many students had returned home. On one jaunt, accompanying several students to their homes, we flew to Bayamo, then walked the rest of the way, crossing both rebel and army lines. I walked twenty-five miles on that trip.

Babies continued to arrive, frequently at night. And I continued to walk. Usually, if it was late, I stayed overnight. Once about 1:30 A.M. I decided to walk back. The family protested, but I reasoned that by that hour all the trouble-makers would be asleep. I returned to the school unharmed. (Before returning to the States this time I delivered my seventy-fifth baby since going to Escuela Agricola y Industrial nine years ago. Many mothers call me the "co-mother" of their babies. On Mother's Day last year one boy presented me with lovely flowers as the "Mother of All Students!")

One night I was on a confinement case two miles out in the country. Although the patient did not need immediate care, it seemed easier to spend the night there than to walk back and forth. At 5:30 A.M. a second call came from a case in the village which I answered. In the meantime the first family became anxious and took the patient by boat to the company hospital. When the second baby was born about 10:30 A.M., I was mighty glad not to go back out in the country to deliver the first.

On another evening I was summoned to a place I thought too far to walk at night. I saddled one of our horses, who resented me from the start. Intermittently we plodded, stopped and reluctantly continued. Eventually we arrived, I performed the necessary duties and began the return trip. This, I reasoned, should be quicker. Certainly the horse would speed up on the home stretch. Not so! Later by actual timing, I walked the distance in less time that it had taken me by horseback!

When the fighting stopped in January, the new government gave me permission to reclaim the station wagon if and when *I* found it! Still it eluded us. As Holy Week approached, I planned a short vacation. I announced: "I'm not coming back without wheels," and went to Florida.

There I met the Blue Dragon—a half-ton Chevrolet pick-up truck with a Napco unit on the front—high, wide and painted bright blue. At least it had wheels. We started out, 675 miles from Oriente.

Havana was my problem. Rocks, mountains, and mud I can take in stride. But Havana traffic—*never*. To complicate things further, the ferry docked on the side of the port farthest from Colegio Buenavista, our girls' school where I wanted to stop. An unexpected guide appeared, a salesman for a new detergent! Both Methodist schools were his customers and he went out of his way to lead Dragon and

me safely to the Buenavista door.

Travel next day was slow. I stopped for lunch at Colegio Irene Toland, but at 6 P.M. when I reached Sancti Spiritu, I decided to spend the night. Even in revolution-torn Cuba, a woman alone driving a half-ton truck made the eyes of the spectators bulge!

At 5 P.M. the next day we finally reached the school and learned that the station wagon had been located in Mayari, three miles away. It bore scars of the revolution, however, and needed repair. Also, it would take time to regain possession. Thus I was still glad to have Dragon!

At the Mission Sunday school, Dragon was infinitely more popular than the station wagon. After classes the children shrieked, "Give us a ride," piled in, rode as far as the highway, then scampered home in great glee. Next Sunday attendance increased sharply!

Fortunately my gelatine roll duplicator arrived just before our transportation ceased. With the help of two Cuban teachers, I was able to complete the translation of *The One Story*, Hilda Niebuhr's book about the Bible, into Spanish for use in the church school. We had worked on this for two years.

A most rewarding responsibility has been to go with the fourth-year students to work in their extension projects. One day, at a home where I had delivered a baby not long before, the mother mentioned that her chickens and pigs were dying. We returned to inject the chickens and taught the mother how to do it. Then some of her neighbors became interested and also learned to use injections to save their poultry. The next week we injected the pigs with anti-cholera serum. When the baby was three months old, he and three other neighborhood babies also received injections—the triple vaccine for diphtheria, whooping cough and tetanus.

The only girl in the extension class held classes among some of the mothers, teaching them the importance of including more vegetables in their diets and demonstrating different ways of preparing and serving them. The school thus broadened its practical service training to improve living conditions and diet among the rural people of Cuba.

Returning from a demonstration one afternoon, we stopped in a home where a woman had called me about noon, stating that she was in early labor. I knew I should stay, so sent the boys back to school on foot. The one girl in the class remained, since the observation of the birth of a baby is part of the program in my class in prenatal care. I anticipated no complications, since I had already "received" two earlier babies of this mother. According to the Spanish expression, a mother "gives her baby to the light," and the person assisting merely "receives" it. Complications developed, however, and artifical respiration, alternate dunking in hot and cold water and mouth-to-mouth breathing were necessary before the child breathed! Then he was all right!

A knock on the door awakened me one morning. A neighbor, a severe asthmatic, was having an attack and wanted to go to the hospital. An injection of adrenalin helped, but she decided to go to the hospital anyway.

It had rained only a few drops where we were, but before we reached the highway we hit a spot where the shower had been heavier, first a puddle of water, then slick mud. Unless Dragon is loaded, the back of the truck is very light. Almost at once the back wheel skidded into the ditch, without sufficient traction to get it out, even with four-wheel drive. There we sat, under a beautiful full moon from 3:30 to 4:30 A.M. while the woman's husband tried to get help.

Leaving the hospital, I decided to take the long way back to avoid the mud. When I hit a hole in the road the directional bar in the front of the truck snapped in two. That morning I thought my Dragon really earned the dictionary definition—"a fabulous monster . . . often spouting fire." He really worked against me, not with me, that day!

Now the station wagon has been repaired—though it will never be the same—and Dragon is ready for other duties. For six weeks he was used by a Friends Service Committee work camp, in Cuba to rebuild some homes that were burned. Now he has gone to the mountains to help a missionary open a new work. Perhaps he will be happier there. He, like the rest of us, seems adaptable to change.

The Blue Dragon, loaded with happy passengers after a Sunday-school session.

After this child has mastered the three R's, it is important to furnish him with good reading material.

Land of Opportunity

for a Christian Literature Program

by

MRS. E. LeROY STIFFLER

Mrs. Stiffler, publication manager for the Woman's Division, spent two months in India visiting the Methodist Lucknow Publishing House and other denominational presses, distributing centers, reading rooms, and village libraries. She also attended two conferences—one in Agra to plan materials for The Methodist Church of India, and the All-Asia Booksellers' Conference held in Nasrapur. Miss Eunice Sluyter, director of literature for India, traveled with her.

An Expanding Market: Paperbacks for India

HEADLINES that present a challenge are always compelling. This headline appeared in a recent issue of *Publishers Weekly*; it accentuates the potential of India as a publisher's market. Seeing and sharing problems at first hand make one aware of urgent needs that must be met in the very near future in India.

"In publishing today, the land of opportunity is India," Robert B. Arnold recently reported when he returned from a seven-month assignment as a marketing consultant. After only two months in India, I realize how urgent it is for The Methodist Church to build a program of literature to meet today's needs in that country.

The first meeting we attended was held in Agra at Holman Institute. It brought together the Commission on Christian Literature of The Methodist Church, with Bishop Gabriel Sundaram of the Lucknow Area, as the presiding officer, Miss Eunice Sluyter, director of literature for India, and representatives of the following language areas in which The Methodist Church is working: Bengali, Kanada, Marathi, Urdu, Telugu, Gujerathi and Hindi. Five of Methodism's ten conferences fall in the Hindi area. We also publish materials in English.

As we listened to reports of the accomplishments during the year and their immediate plans and dreams for the future, we felt that each person was aware of the urgency of the situation and wanted to do everything necessary for a well-rounded program. Yet all faced the lack of personnel and funds.

India, whose population is 80 per cent illiterate, needs a literacy program on a church-wide basis, backed with materials produced for neoliterates as well as basic Christian program building aids and a wealth of books directed to the leadership of the Indian Church. We have the leadership with creative imagination. We have the peoples whose basic need is for the printed word from the neo-literate to the college trained. We recognize the situation is immediate and that money and additional personnel are necessary to carry out a basic program. Given these two, India's needs can be met with a 1-2-3-4 program for the creation and production of Christian literature, geared to meet the need of various literacy levels.

One of the most interesting meetings was in Lucknow where a committee of ten met to draft a new Bible correspondence course. Topics on which this course will be based are prayer, citizenship, stewardship, the family and the church. Already three such courses

A delegate from the village of Kirangi to the South India Conference Woman's Society of Christian Service held at Yadagiri, February, 1959.

Classes overflow onto the sunny veranda at Holman Institute, Agra.

have been produced, and nearly 10,000 persons have enrolled in the first two courses. The first three were in Hindi, but the fourth course will be in English. The need for these Bible correspondence courses is evidenced not only in North India, but also in South India, where they have met with outstanding success.

One Sunday evening, in Arrah, we attended a meeting in an old Scottish church which houses a Methodist reading room in the central part of the nave. Around a large table covered with books, thirteen Christians and five interested non-Christians discussed the purpose of the reading room. One non-Christian said, "We want to talk about things that really matter, so it is not important to have large numbers. We want to have a place for those interested in such things." This same group meets together regularly on Sunday evenings to talk and take away books on religious subjects for individual reading.

In a village twelve miles from Gulbarga in South India, we found a large group of Christians and non-Christians waiting for our jeep one moonlight evening. They had borrowed an Alladin lamp. We went with them to their small mud and brick church. This group was made up of readers using a Kanarese library compiled by our Literature Director, Mrs. Smith Gershom, president of the South India Conference Woman's Society of Christian Service. Since they work in the fields from sunup to sundown, the only time left for reading is in the evening. Without a light, this is not possible. A lamp was supplied for this particular group, but this situation exists in many, many villages.

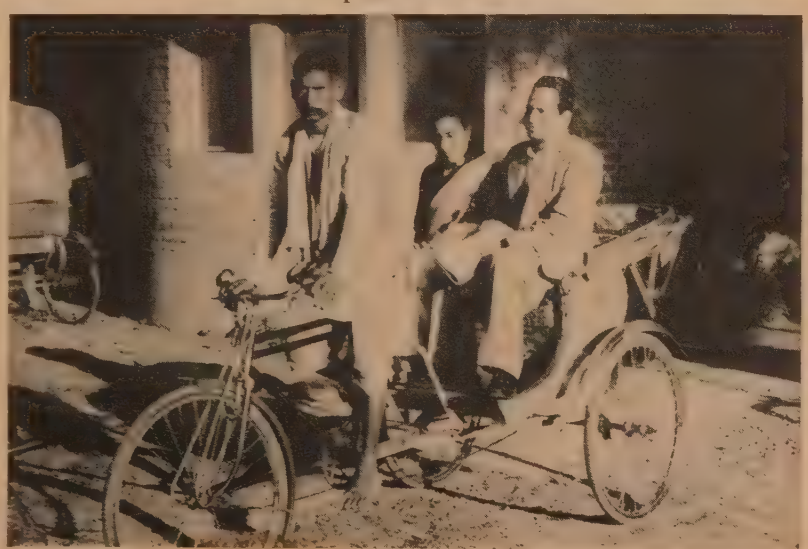
The meeting of the All-Asia Booksellers' Conference held at Nasrapur, February 14-24, 1959, brought together about sixty people from India, Egypt, Thailand, Lebanon, Burma, Jakarta, and the United States. It was under the auspices of the National Christian Council of India, with Dr. Wilford Scopes, executive secretary, as the convener. Dr. William Rogers, of the Ford Foundation, and other leaders in the field of bookselling, gave splendid leadership to the meeting. Vital matters of distribution, bookselling, and a syndicated magazine were discussed and given careful consideration.

This was the first meeting of the group. The many common problems presented a challenge to meet them with a more unified approach. "Paperbacks for India" is a "must" so far as publishers, distributors, and marketing specialists are concerned.

We must think about this approach and consider our opportunity to make the Christian way of life a reality in India. We are indeed fortunate to have the leadership in India that senses the need for the printed word. What a challenge we have to provide funds and personnel to meet this situation!

The printed word, as in John Wesley's day, charts our course. Let us make possible the creation and production of adequate Christian literature in English and the regional languages of the country.

Mr. I. C. Dongre and a co-worker in the office of the secretary of literature for India. Mr. Dongre is in charge of translation and distribution of Bible correspondence courses.



WESLEY CHILD CARE CENTER

Because of your gifts to the 1957 Week of Prayer and Self-Denial Offering, ground was broken on June 21 for the new Wesley Child Care Center, in Cincinnati, Ohio. Construction of a new express highway displaced the former Mothers' Memorial Center, but this new Wesley Child Care Center will continue to strengthen family ties and provide opportunities for children and families.

Pictured below are several persons who participated in the ground-breaking ceremonies.

• **Conference and district officers of the Woman's Society who took part in the event included *(left to right)*: Mrs. Carl E. Ware, president of the Ohio Conference Woman's Society; Mrs. W. C. Schaffield, president of Cincinnati District, Ohio Conference; Mrs. Stephen W. Dunn, president, Cincinnati District, Lexington Conference; and Mrs. J. Z. Spoonamore, president, Covington District, Kentucky Conference.**

• **Children, too, shared in the ceremony. Adults manning the shovels are left to right: Dr. Raoul C. Calkins, district superintendent of Cincinnati District; Dr. Oliver B. Quick, pastor of Mt. Zion Methodist Church, Cincinnati; Miss Lucile Holliday, director of the Wesley Child Care Center; Mrs. Harold Scheele, president of the Board of Managers.**

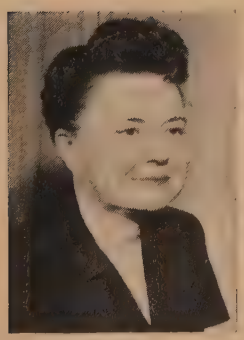
• **Members of the building committee are happy over the progress of this worthy project. *Left to right:* Architects, Mr. Charles Burchard and Mr. Ken Wolven; Miss Holliday, Mrs. Scheele, Mrs. Ware, Mrs. E. LeRoy Stiffler, chairman of the building committee; Mrs. Schaffield, and Dr. Quick. Two other members of the committee, Mr. Paul Mombry and Rev. Cornel Hana were absent when the picture was taken.**

New Staff Member

Introducing Dr. Evelyn Berry

by

MRS. C. P. HARDIN, *Chairman*
Department of Work in Home Fields



At the September meeting, the Executive Committee of the Board of Missions elected Dr. Evelyn Berry as Executive Secretary of Educational Work and Residences in the Department of Work in Home Fields of the Woman's Division.

TO HER new duties with the Woman's Division of Christian Service, Dr. Evelyn Berry brings a rich background of experience. Her training for service in the church was received at Scarritt College for Christian Workers and Union Theological Seminary. The work for her M.A. at Scarritt centered around social work and church history. Her major for her B.D. at Union was Systematic Theology and Christian Ethics.

For a number of years she was Chairman of the Department of Philosophy and Religion at Paine College, Augusta, Georgia, where she was associated with many phases of the life of the college. For four years she was in India, three of which were spent at Isabella Thoburn in Lucknow, where she taught philosophy at the college and completed the work for her Ph.D. at Lucknow University in Comparative Philosophy and Religion.

She worked with the United States Education Foundation in India, serving as the officer working with American grantees who came to that country. This resulted in helpful knowledge about the Ministry of Education in the Central Government and the Department of Education in the various states, as well as the colleges and universities in which grantees were placed.

Her experience has been such that she has seen the work of the church in the Middle East, as well as in India and the United States. She was with the Red Cross for three years during World War II, stationed in Iran, Egypt, and the Senegal in West Africa.

During the past year Dr. Berry was an Ecumenical Fellow in the Program of Advanced Religious Studies at Union Theological Seminary. She was one of the three women chosen for this group and was the only Fellow from the United States. This gave her a chance to share in a year of fellowship and study with twenty-three church leaders who came from all parts of the world and from many church traditions.

We welcome Dr. Berry to the staff of the Woman's Division to become the Executive Secretary of Educational Work and Residences of the Department of Work in Home Fields.

Consolidated

The current school year marks the beginning of a new phase in the life of two beloved schools—Boylan-Haven, previously located at Jacksonville, Florida, and Browning Home and Mather Academy, of Camden, South Carolina. Now merged and located on the campus at Camden, the school offers great educational promise for the future.

Mr. Winton T. Williams has been appointed superintendent of this newly consolidated high school. Mr. Williams comes from Bermuda where he served as superintendent at Sandys Secondary School, Somerset, Bermuda, for six years. He is a graduate of Tuskegee Institute and also Teachers College, Ontario, Canada. In addition, he holds a master of arts degree from the University of Minnesota.

With a fine administrator, faculty and staff working hard for the interests of the students, the school will move forward rapidly in its academic and spiritual achievements. The ongoing committee which has been supervising the consolidation of the schools continues to operate as an advisory board. Mrs. Robert K. Gordon, of Dillon, South Carolina, serves as secretary of the group.

Attention!

Re: Distributing Office, New York
Effective November 1, 1959

***All mail orders* for literature formerly handled by the Distributing Office at 150 Fifth Avenue in New York City, should be directed to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, where we will be most happy to serve you. This change is necessary because the new location of the Board of Missions has no provision for the sending of mail orders for literature.**

If you are in New York and wish to secure material for your Woman's Society of Christian Service, you may visit the new literature office of the Board of Missions on the thirteenth floor of the Interchurch Center, 475 Riverside Drive. There you will find available all the free and paid literature bearing the imprint of the Woman's Division of Christian Service and all the study books formerly handled by the Distributing Office.

World Federation of Methodist Women

New Unit in Hong Kong

Excerpts of letter from Miss Muriel Stennett, secretary of the World Federation of Methodist Women, reporting Hong Kong had just joined the World Federation:

HONG KONG is the first of a new kind of unit, and we hope it is a forerunner of others where similar circumstances exist.

There are three Methodist churches in Hong Kong—I mean communities, not buildings or societies!

First: *The Chinese Methodist Church* was begun over a hundred years ago by British Methodist missionaries and was part of the South China District until 1950. It is Cantonese speaking.

The phenomenal growth of population in Hong Kong during these recent years has meant that adult membership has trebled in nine years. From the two main churches comes this report:

Amidst tremendous opportunities, overwhelming problems beset the church. In this situation women are increasingly making a valuable contribution and taking their place in accepting responsibility. Women are sharing in leadership in Women's Fellowship (Woman's Society), Christian Endeavor, youth work, and Sunday school. A good deal of the pastoral work of the churches is undertaken by women. In both large churches a team of women meets each week. After prayer together in church, they go out in twos and threes to visit. This regular visitation does much to keep members, especially new ones, in vital touch with the church. A few weeks ago members of the visiting team spent a day together in a retreat out in the new territorities.

The mid-week meeting in both churches is used as a training ground for men and women to share in the evangelistic work of the church. Every week classes are held for the illiterate and older women, who are taught to read, sing hymns, and tell Bible stories.

At the youth retreat held during this last year there were equal numbers of men and women. Both shared efficiently in the organizing and the running of the conference. Members take a lively share in the "roof-top" activities, running a Sunday school and also helping with the mid-week meetings.

Second: *The English Methodist Church* in Hong Kong serves the needs of government, army and commercially employed Europeans. They are in as close fellowship with their brothers of the Chinese church as language barriers will permit.

Third: *The Mandarin-speaking Church* (Wai Lei Kung Woo) is a recently formed branch of the American Methodist Church serving those members who have settled in Hong Kong from American Methodist groups on the mainland. A symbol of the cooperation of these different branches of Methodism is the generous gift of the American Woman's Division of Christian Service of $20,000 to the educational work of the Chinese Methodist Church (Cantonese).

From Hong Kong comes this letter:

At long last! It's a slow process when three Synods and three languages are involved. Yet I am sure it is wise that these things do grow out of much prayer and thoughtful preparation and the realization that the Spirit is at work in our midst.

With the blessings of the Synods and its members appointed by them, the first joint committee of Methodist women met last week, the uniting groups being the Chinese Methodist Church (Cantonese), the English Methodist Church, the Wai Lei Kung Woo (Mandarin) American Methodist Conference. It is an interesting committee and will prove greatly enriching to the life and witness of the Church in Hong Kong when we meet and work together as opportunity and need arise.

Officers were appointed, the constitution discussed and it was resolved that we make application to become a member unit of the World Federation of Methodist Women.

It was decided to have our inaugural service as near as possible to Wesley Day (Aldersgate Sunday) which this year falls on May 27.

Enclosed with this letter came the following application for membership in the World Federation of Methodist Women:

The joint committee of the Hong Kong Methodist women signify their acceptance of the Constitution of the World Federation of Methodist Women and herewith make application to become a member unit of the Federation.

Alice M. Dickinson, *chairman*
Helen T. Yang, *vice-chairman*
Phoebe W. Lee, *secretary*
Olive Cockburn, *treasurer*

FORTY-SEVEN UNITS NOW!

When the World Federation of Methodist Women (first organized in 1939) was reorganized in 1956 to include the women of the British Commonwealth and other units in the United States, forty-two national and denominational groups signed the charter. Since that time five units have joined. They are: The Free Methodist Church, Yugoslavia, Nigeria, Ceylon, and Hong Kong.

The complete list of units follows:

Algeria
Angola
Argentina
Austria
Australia
Belgium
Belgian Congo
Bolivia
Burma
Brazil
Ceylon
Chile
Costa Rica
Cuba
Denmark
Finland
Germany
Great Britain
Hong Kong
India
Ireland
Korea
Liberia
Malaya
Mexico
New Zealand
Nigeria
Norway
Panama
Peru
Philippines
Portuguese East Africa
Sarawak
Southern Rhodesia
Sweden
Switzerland
Taiwan
Union of South Africa
United States of America:
A.M.E. Church
A.M.E. Zion Church
C.M.E. Church
The Free Methodist Church
The Methodist Church
Uruguay
West Indies—Federation of
Yugoslavia

Presenting World Federation

Many women ask how to present World Federation of Methodist Women. Will you share your ideas with us? Below are a few ideas which vice-presidents have used. The World Federation of Methodist Women may be presented in the general monthly meeting or circle by:

1. Using a prayer from another unit

2. Giving the contents of a letter, or a story from another unit

3. Role playing, based on an article or the story of a person from another unit.

This material may be found in THE METHODIST WOMAN, and WORLD OUTLOOK.

Any article, biography, prayer, or letter telling about the women and their work in another unit is World Federation material. We, as Methodist women, should try to find out as much about the women of other units as we can. We need to understand them, their problems, their hopes, and dreams of the future. This can be done by reading, talking with missionaries, and representatives from other units in the United States and abroad. These presentations may be short—two to five-minute prayers or speeches in the monthly meeting or a full-length program at World Federation of Methodist Women luncheons and banquets.

The Rukwadzano Rwe Wadzimai

The Southern Rhodesian version of the Woman's Society

as told by EDITH PARKS

Teacher in the Secondary School, Old Umtali, Southern Rhodesia

The women of the Rukwadzano Rwe Wadzimai (pronounced Ru Kwa dzi ma e) are earnest consecrated Christians who have truly received Christ as Saviour and whose greatest desire is to lead others into a like experience. They meet every Friday afternoon at 2 p.m. to pray together in order to strengthen their own lives and to help others.

The following rules stress only certain points of emphasis as chosen by the African women themselves. A member of the Rukwadzano:

1. Teaches her children the way of Jesus Christ. By family worship, example, talks and prayers for and with the children to lead them to accept Christ.

2. Does not brew or serve beer to others. (This is the accepted task of non-Christian wife.) That she doesn't drink is obvious, as members of the Rhodesian Methodist Church neither drink nor smoke, and a member of the Rukwadzano must be a full member of The Methodist Church in good standing.

3. Does not work in the tobacco fields nor send her children to work there.

4. Does not use evil medicine (Magic or concoctions of the "witch doctor").

5. Does not smoke.

6. Neither quarrels nor fights.

7. Keeps her home and her children clean. She looks after the clothing of her husband, keeps it clean and sews on the buttons; she brings him food and hot water for washing. (Yes, these make you smile, but they are details that help make Rukwadzano marriages resistant to divorce and quarrelling.)

8. Entertains strangers with joy, remembering Sarah who entertained angels with joy. (Our African women are very hospitable.)

9. Lives in harmony with her mother-in-law or daughter-in-law, as Naomi with Ruth.

10. Undertakes all the tasks assigned her by her church in such a manner that she brings honor to the task and to her Lord. One who is not a member of the Rukwadzano shall not lead the meetings.

These rules are not just idealistic statements to look nice in print and then forgotten. When a woman is received as a member she promises to keep these laws and if she breaks them, to hand in her badge to the chairman and cease wearing the uniform.

Although the women of the Rukwadzano always invite new-

Methodist Prints

• As a member of the Southern Rhodesia Rukwadzano, this woman wears the customary uniform and adheres to the high code of ideals adopted by these African women.

comers and others to attend their meetings, they do not invite them to join. As these outsiders attend, they learn the aims of the society and the standards of membership. When they feel they want to accept these standards for their own lives, they ask to be allowed to join. The Executive Committee considers the request in the light of two questions. Has this woman evidenced by her life that she is seeking to live by these standards? Will her life bring honor to the society and to Christ?

It is not a matter of "blackballing" and rarely, if ever, is a request refused, for rarely will anyone apply if she is not in earnest in her purpose. When she is accepted, she is told to prepare her uniform and badge, and to be ready to be received by a certain date. Members of the Rukwadzano are accepted publicly at a church service just as church members.

The uniform is a medium blue cotton housedress with scarlet collar, cuffs, and belt, worn with a white *duku* or scarf, wound as a turban. The badge is a blue Maltese cross, buttonholed in scarlet, on which are embroidered the initials, "R.R.W.," and a lighted candle, as a reminder of the fact that every member of the Rukwadzano must be a shining light in her community. The colors of the uniform have a meaning: the blue (closely related in African thinking to gray and black) represents the life lived in sin; the scarlet represents the blood of Jesus Christ which cleanses from sin; the white represents the purity of the life after it has been cleansed by the blood of Christ.

Today, this uniform is a badge of great honor recognized throughout Rhodesia, for its members through the years (15-20) have earnestly sought to live up to its ideals. The uniform proclaims to everyone that the wearer is an earnest Christian woman seeking "to work with the hands and the knees for the Lord," to use the words of one of their reports.

THE KOREA UNIT

James Moore

"Beautiful in appearance, in Christian faith, in life and service," says Miss Sadie Maude Moore, Woman's Division missionary at the Methodist Seminary in Seoul, Korea, of the Korean women attending the Woman's Missionary Conference, Annual Meeting, April 21 to 23. The Conference, held in beautiful Ryang Memorial Church, was attended by women from all parts of South Korea. The meeting was inspired by greetings from Miss Margaret Billingsley, executive secretary for Japan and Korea, in which it learned that its gift to Bolivia would be used for a school there. Continued support was voted for four home missionaries who brought encouraging reports of the work to the Conference. The women were entertained in the gardens of President Syngman Rhee, who addressed them.

From July 7 to 13, members of the Woman's Missionary Society of Korea met in conference on the Y.W.C.A. campsite outside Seoul. They expressed their gratitude to the Woman's Division for making possible this opportunity for their "good conference with its days of study, worship, and fellowship in that beautiful place where God spoke to them through the Christian fellowship of these days." Miss Sadie Maude Moore appears at the far right.

THEY CANNOT GO HOME FOR CHRISTMAS

by MRS. T. OTTO NALL

SOFT MUSIC (*or solo voice*): "O Come, O Come, Immanuel," an ancient Latin hymn (*The Methodist Hymnal,* No. 83).

CALL TO WORSHIP: First stanza of an English hymn, "As With Gladness Men of Old" (*The Methodist Hymnal,* No. 90).

HYMN: "Silent Night, Holy Night" (*The Methodist Hymnal,* No. 106). In this beautiful German carol, we hear the story of Christ's birth from the quiet Bethlehem hillside, the angels' chorus, the wise men's journey, and a prayer that we today may lift our voices in praise to God for the Christ child.

SCRIPTURE: Luke 2:8, 16; Matthew 2:1, 2, 9-11 (*may be read by different voices).*

PRAYER: "Send us, O God, as thy messengers to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, the famished whom none have visited, to the fallen whom none have lifted, to the bereaved whom none have comforted. Kindle thy flame on the altars of our hearts, that others may be warmed thereby; cause thy light to shine in our souls, that others may see thy way; keep our sympathies and insights ready, our wills keen, our hands quick to help our brothers in their needs; in the name and spirit of Jesus Christ our Lord. Amen."[1]

INTRODUCTION (*Leader*): Our prayer for today came from Burma, our Scripture from Palestine, our hymns from Germany, England, and the old Latin of Rome. We Americans are indebted for most of our Christmas music and traditions, and even for Christmas itself, to other lands and other peoples. This debt of gratitude should guide us as we try to share Christmas with peoples of other lands who find themselves in our country.

There are over 40,00 students from other countries studying in our schools and universities. They cannot go home for Christmas. Some of them are Christians who will miss the Christmas celebration of their homes and churches. Others are non-Christians who will hear about Christmas for the first time. What impressions will these students get of Christmas in America?

PRESENTATION OF POSSIBLE IMPRESSIONS

Christmas Shopping (*A person enters carrying a newspaper ad and some Christmas packages, and gives an advertisement for Christmas presents. This may be funny though true, showing how commercialized Christmas sometimes is.*)

Christmas in the Home (*Show a student from another country witnessing Christmas in an American home. One scene might depict Christmas as it is celebrated in some homes with all the emphasis on Santa Claus; another scene might show Christmas in a truly Christian home.*)

Christmas in the Church (*Several persons dressed as carolers might sing some Christmas carols and explain to a non-Christian foreign student the meaning of the hymns.*)

WHAT CAN WE DO?

Leader: We Christians have a responsibility to see that foreign students in our country get to know the *true* meaning of Christmas.

A Questioner (*from audience*): How can we do that?

Leader: We can contact young people from our church who are in college and ask them to invite one of their friends from another country home for the holidays.

Another Questioner: What if we don't know anyone in college?

Leader: You can write to the Foreign Student Adviser on a near-by college campus, who arranges for home hospitality for foreign students. Our Secretary of Student Work will know to whom to write.

It is very important for Christians to meet these students who are the potential leaders of the world tomorrow. The international relations of the future may depend upon the Christian impact foreign students receive while they are in this country.

The Christian witness of our missionaries is often counteracted by the discrimination which foreign students experience in the United States. "The most valuable experience for every overseas student is to have the friendship of at least one Christian person he can trust and with whom he can share his inmost thoughts," says Miss Dorothy Nyland, former Secretary of Student Work of the Woman's Division.

We have received Christmas from other lands. Shall we this Christmas enrich our celebration of Christ's birth by sharing our hearts and homes with students who cannot go home for Christmas?

HYMN: "O Come, All Ye Faithful," an old Latin hymn (*The Methodist Hymnal,* No. 96).

SOCIAL HOUR OR CAROL SING

[1] Prayer from *Handbook of the Woman's Society of Christian Service of the Burma Annual Conference of The Methodist Church,* p. 16. Printed in Rangoon.

QUIZ

1. What did Clara tell Mary?
2. Forty-seven units. Explain.
3. Student Recognition Day. When?
4. Short-Term Workers. What? Where?
5. "Paperbacks for India." Why?
6. New staff member. Who?
7. Community Center goals. Name one.
8. What met at Rhodes?
9. A 1957 Week of Prayer project?
10. Identify Mrs. Elisa Ocera.

TRAFCO Photo by Craig Faulkner

Eighteen young women responded this year to the call for young persons to give three years of their lives as missionaries of The Methodist Church. These girls, together with fourteen young men who also answered the call, will leave the United States this fall to begin their terms as "3's" in mission fields overseas. The "3's" are shown here during their six-week training and orientation program (June 15-July 20) at Scarritt College, Nashville, Tennessee. Shown with them are the staff of the training program and special leaders. Persons pictured are:

Back row (left to right)—Miss Jane MacIntyre, Miami, Florida, going to Cuba; Dr. Mary Elizabeth Dumm, New York City, going to India; Miss Sandra Hancock, Punta Gorda, Florida, going to Pakistan; Miss Lois Eva Williams, Mount Vernon, New York, going to Japan; Miss Evelyn Gislason, Chicago, Illinois, going to Malaya; Miss Fern Holcombe, Milton, Vermont, going to Japan; Miss Martha Jane Spilman, Waynesboro, Virginia, going to Peru; Miss Diane Kennedy, San Jose, California, going to Uruguay; Miss Patricia Meyer, Victoria, Texas, going to Southern Rhodesia; Miss Marilee Phelps, Oakford, Illinois, going to Japan; Miss Marjorie Anne Marler, Forest, Mississippi, going to Southern Rhodesia, and Miss Catherine Rockey, Freeport, Illinois, going to Bolivia.

Front row (left to right)—Miss Joan Goforth, Rutherfordton, North Carolina, going to Cuba; Miss Winifred Sandberg, Montesano, Washington, going to Nepal; Miss Norma Richardson, Roanoke, Virginia, going to Argentina; Miss Edna Hutchens, Indianapolis, Indiana, missionary to India and a leader of the training session; Mrs. William Boots, wife of a missionary to Bolivia and a leader of the training session; Mrs. Charles Germany, a missionary to Japan and co-director of the training program; Dr. Charles Germany, missionary to Japan and co-director of the training program; Miss Mildred Hudgins, Methodist student worker and co-director of the training program; Miss Tomoko Hata, a Crusade Scholar from Japan and a leader of the training program; Miss Marguerite Twinem, a secretary of missionary personnel of the Woman's Division; Miss Lora Lee Brown, Kent, Washington, going to Brazil; Miss Carol Dean Chappell, El Cerrito, California, going to Mexico, and Miss Effie Lou Hopper, Coral Gables, Florida, going to Cuba.

THIRTY-ONE YOUNG PEOPLE JOIN 3-YEAR MISSION

THIRTY-ONE young persons leave the United States this fall each to begin three years of missionary service for The Methodist Church. One will be going to a country where no Methodist missionary has gone before except for lifetime service.

Miss Winifred Sandberg, Montesano, Washington, will serve in Nepal as a laboratory technician, working with the United Christian Medical Mission. Nepal was opened to Protestant missionary work only in 1954, and at present six American Methodist career missionaries are working with missionaries of other denominations and countries in the United Mission.

Miss Sandberg and her fellow "3's" (as the special-term missionaries are called), will serve in seventeen countries of Africa, Asia, and North and South America. They represent the thirteenth consecutive group of "3's" to be sent out by The Methodist Church through its Board of Missions since 1947. The Woman's Division has "3's" in thirteen countries.

The eighteen women and fourteen men come from eighteen states. Three each are from Vermont, Illinois, and California; two each from Washington, North Carolina, Florida, Virginia, Kentucky, Nebraska, and Arkansas; and one each from New Jersey, Mississippi, Texas, Tennessee, Massachusetts, Alabama, Maryland, and New York. Three-year missionaries serving under the Woman's Division are from eleven states.

One of the group is Dr. Mary E. Dumm, of New York City, who holds a doctor of philosophy degree from Bryn Mawr College and has been a teacher at the New York University-Bellevue Medical Center since 1944. She will teach biochemistry at Vellore Medical College in India.

During their course at Scarritt, the "3's" studied the Bible, basic Christian beliefs, the language and culture of the countries to which they will be going: Brazil, Mexico, India, Malaya, Cuba, Pakistan, Japan, Uruguay, Southern Rhodesia, Argentina, Bolivia, Nepal, Peru, Sarawak (Borneo), Liberia, Okinawa, and the Belgian Congo.

WORKERS

Sixteen young women and two young men, who spent six weeks of intensive study at Scarritt College, Nashville, Tennessee, this summer learning how to be home missionaries, are now hard at work in various Methodist mission projects throughout the United States. The young persons, known as "US-2's," will spend the next two years in home mission service. They will work in children's homes, community centers, town and country parishes, and mission schools. The US-2's for 1959 represent thirteen states. They are pictured here with the staff who led them during the training program at Scarritt. Those pictured:

Third row (left to right)—Barbara L. Maddux, Cincinnati, Ohio, going to the Bethlehem Center, Augusta, Georgia; Patricia Head, Oklahoma City, Oklahoma, going to the Swartzell Home, Washington, D. C.; Patricia Johnson, Alma, Illinois, going to the Bethlehem Center, Fort Worth, Texas; Barbara Good, Mulberry, Indiana, going to Henderson Settlement, Frakes, Kentucky; Patricia Watts, Kilgore, Texas, going to Franklin, Georgia, for rural work; Darlene Miller, Sheldon, Iowa, going to Roberts, Georgia, for rural work; Marian Brown, Rosemount, Minnesota, going to Rogersville, Tennessee, for rural work; Mary Moore, Crossville, Tennessee, going to the Harwood Girls' School, Albuquerque, New Mexico; Marian Lowry, Vista, Missouri, going to Epworth Village, York, Nebraska.

Second row (left to right)—Dr. John Johnnaber, dean of Scarritt and a staff leader; Miss Christine Brewer, Methodist deaconess and a staff leader; Mrs. Vernon Bradley, a Methodist worker among the Indians at Yuma, Arizona, and a staff leader; Miss Alpharetta Leeper, a secretary of missionary personnel for the Woman's Division and director of the training program; Miss Jean Cleveland, a professor at Scarritt and a staff leader; Joe Butcher, Magnolia, Arkansas, going to the Wesley House Centers, Nashville, Tennessee.

First row (left to right)—Birdie Lee Bingham, Franklin, North Carolina, going to Allen High School, Asheville, North Carolina; Florence Perkins, Louisville, Kentucky, going to the McCarty Center, Cedartown, Georgia; Bonnie Coleman, Fort Wayne, Indiana, going to Barnesville, Georgia, for rural work; Barbara Miller, Jonesboro, Tennessee, going to Vashti School, Thomasville, Georgia; Kent Kepler, Big Springs, Nebraska, going to the Homer Toberman Settlement, San Pedro, California; Virginia Fifield, San Diego, California, going to the David and Margaret Home, LaVerne, California; Julianne Leonard, Oklahoma City, Oklahoma, going to the Harwood Girls' School, Albuquerque, New Mexico; and Evonne Untiedt, Traer, Iowa, going to the Wesley House, Phoenix, Arizona.

TRAFCO Photo by Craig Faulkner

Ready for Christmas?

by MARTHA MARY HARVEY

DECEMBER is a problem month for Christians. We want to commemorate the coming of God's Son, but it becomes increasingly difficult to keep this event deeply spiritual in the midst of customs and holiday habits that distract from the real meaning of Christmas.

Newspapers count off the shopping days. Radio and television commercials urge us to "do our Christmas shopping early." For many, the major emphasis in getting ready for Christmas is to join the throng of shoppers stampeding from store to store in pursuit of items on their gift list.

Then there is still the fruit cake and other goodies to be baked or "it would just not seem like Christmas." And the Christmas cards! Instead of a loving remembrance, sending cards has become a gigantic task undertaken in constant fear that someone has been overlooked. It is difficult to avoid the cynical thought that the whole affair is a vast seasonal racket. After these tasks are completed and we are worn to a frazzle, we proudly exclaim to family and friends that we are ready for Christmas!

Christians who criticize the prevalent commercialization of the festival find themselves labeled killjoys, threats to business prosperity, cynics. They are even accused of trying to take away children's happiness. Advertisers daily remind us that it is fitting for us to commemorate God's great Gift to the world by giving to those we love. But is it good to exploit the blessed event of Christmas itself by carrying that practice to unreasonable excess?

We are too worldly about Christmas, too sophisticated and shoddy. Getting and spending in order to "give," we forget the deeper meaning and joy of our truly precious Christmas gift. Growing older, too many of us have not grown wiser about it.

There is nothing wrong with rejoicing with heart and soul and voice, and with every proper means of enjoyment. Yet, it is sad when only a small minority understands the reason for rejoicing, or when an air of happiness is assumed for a few days only, as an escape from the burdens and fears of life. Unless the One whose birthday is celebrated becomes real and alive, an inevitable lapse into joylessness, fear, and anxiety follows. Many never experience the true meaning and joyous blessing of the holy season. Their minds, filled with preparations for the celebration, have "no room" for Christ whose birthday we celebrate.

It is possible to know the basic facts about Christmas and remain quite unaware of their significance and relevance to life today. This Christmas, for example, thousands of parents will watch their children perform in Christmas pageants and plays and will be greatly moved by the simple beauty of the story told. How sad, that this is all it means to many—just a touching and beautiful story presented year after year—the inspiring, wonderful meaning of the true Christmas story never comprehended. It becomes all the more important that we who profess to be Christian emphasize and try to communicate to others the real meaning of Christmas. We Christians hold the secret, which was never meant to be a secret! From the beginning it was meant to be "Good tidings of great joy, which shall be to all people."

Christmas is giving in the name of Christ. Giving! God is always giving. Not just one day do His gifts arrive, but constantly day by day, hour by hour. He gives Christmas beauty unstintingly if we have eyes to see. As we grow and develop we should discover, as God intended, that Christmas unfolds as a growing lesson in love. As we grow we come to understand that this great love must be practiced not just one day, but every day in God's year.

Let us go beneath the traditional acceptance and try to see with new eyes the marvel of God's gift to the world. Let us watch again with the shepherds on the hillside, travel with the wise men to Bethlehem, fall on our knees in thanksgiving for the glory of the real Christmas. We can observe a Christian Christmas only by keeping Christ at the center of every celebration. Christmas is then a joyous experience and a glorious hope. We should never miss an opportunity to proclaim the true meaning of Christmas for all mankind.

The Meaning for You

In the short weeks before Christmas you can decide which kind of a celebration you will have, what it will mean to you and your home. Will it come and go without bringing you to the manger of Bethlehem? Will you know the real joy of Christmas? The folks to whom it means the most are those who have received Him and who give in remembrance of Him. Much of the beauty of Christmas lies in the challenge to look further and deeper until we find its secret in the heart of God. We will never find it unless we look beyond the presents under the tree. Every heart is, or can be, a manger in which the Lord is constantly reborn.

"O Light of Light, make our lives
shine and sing,
And through the dimness guide men
to our King!"

—*Maude White Hardie*

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of November is sometimes known as World Peace Month for through the years many groups have emphasized the citizen's responsibility to create a climate where peace with justice can prevail. The year 1959 only increases the importance of this effort with the many "handles" at hand! Among channels and resources available to Methodist women are the following:

1. *World Community Day,* on November 6. Groups representing various communions or demoninations come together on this day to discuss and plan jointly to promote a more effective program of exchange of goods, ideas, and people. Many such meetings will be directed by local Councils of United Church Women. Others will be held only when some local church group takes the initiative to invite other groups to plan such a meeting. Your task may be to initiate a plan for the observance of World Community Day!

2. The study of *The Role of the U.N. in World Affairs* will be under way in many churches during the fall months. *The Guide* for this course suggests many important activities that may well grow out of such a study or be used to enrich the available resources. Already many of you are at work on this course. Some have joined with other groups for a church-wide emphasis of this important responsibility.

3. *World Trade Workshops* provide a continuing resource for generating interest and understanding of the importance of "exchange of goods" as a step toward a peaceful world. You may wish to review suggestions for such a workshop in the July-August, 1958, issue of THE METHODIST WOMAN, also to secure copies of materials listed there. Have you used the leaflet, *The Nations Go Shopping,* by Lawrence Senesh? (Literature Headquarters—price, 15 cents.)

4. *Election Day* comes in November. You will vote for your candidate. Some of you have had "Citizenship Brunches" this fall to discuss election issues. Some issues were community-centered. Others had national and international importance. *Your follow-up on your vote* may be one of your most important contributions to world peace.

The next three pages of this issue of THE METHODIST WOMAN present a report on housing consultations. You and your committee may find this evaluation useful as you plan your own community focus on this important issue. You will keep in mind two important factors in your study: (a) The responsibility of your own committee, your local Society or Guild and your local church; (b) The relation of this responsibility to other community agencies. The housing problem, like all other issues facing us, calls for joint efforts and planning with other groups and agencies in the community.

Some of you are working very hard to strengthen the program of your local church in the area of Christian Social Relations. Many, perhaps, are members of the Fifth Commission. In any case, you should make sure that the Woman's Society and Guild have opportunity to share in this responsibility to strengthen the Christian Social Relations program in the local church. Many local Woman's Societies and Guilds are sending Memorials to General Conference urging action for a mandatory Fifth Commission on Christian Social Relations. Such Memorials are sent to the Secretary of the General Conference, Dr. Leon T. Moore, 1701 Arch Street, Philadelphia, Pennsylvania. (See Memorials item, page 5 of October issue of THE METHODIST WOMAN.)

United Nations film *Overture* is now available from all Methodist Publishing Houses. Rental, $4.00, time nine minutes. Black and white only.

When this issue of THE METHODIST WOMAN reaches you many local Societies and Guilds will already have copies of the new pamphlet, *Parents Teach Economics* by Lawrence Senesh (Literature Headquarters, 25 cents). This pamphlet will be of real interest to the young mothers in your church. You may wish to make a few copies available to the young couples' class in the adult department of your church school, or at least to publicize it.

No doubt you and your committee have already begun to plan for the observance of *Human Rights Day, December 10,* preferably in cooperation with other agencies in your community. In either case, you will wish to make sure that your local church is alerted to its responsibility at this point.

As we seek to apply the message of Jesus Christ to these areas of responsibility, may we increase our efforts to make our local church a channel for our social witness in His name.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

Improving Democracy's Backyard

"Housing is the telltale witness of a democracy's success or failure. If it is a front-yard exhibit of successful living of people in the conditions that make for a vital sense of community and the utmost in personal development, then one knows that this is a democracy well on its way to solving all of its problems. If that housing is, on the other hand, a back-yard exhibit that breaks the spirit of community and frays the spirit of those who live in it, then one knows that that democracy is permitting indifference, lack of concern and sometimes personal greed and selfishness to endanger the future of that democracy."

THIS quotation from a report on housing in Ghana shows a wise appraisal by a new nation of the importance of a problem that sometimes does not seem important to us. We may remember vaguely that many sociologists regard housing as our number one problem in the United States as a whole; that many cities in the North and West are now permitting housing patterns to develop that will, if not speedily checked, spell the ruin of whole cities. However, these facts do not seem to stir up action. A way must be found to generate a deep concern such as that evidenced in the Ghana report.

Consultation—a First Step

In the April, 1959, issue of THE METHODIST WOMAN, a plan for a workshop on housing was presented. A number of successful workshops with action following have been reported. It seems important to find ways in which more groups will attempt these workshops. In an effort to do this, the Department of Christian Social Relations assisted, during the spring of 1959, in planning and holding two pilot consultations on housing. These really were a continuation of the series of workshops on human relations held in the South on establishing communication across racial lines in areas where this seemed to be the primary need. Since housing is believed to be the major human relations problem in the North and West, one pilot consultation on housing was held in Chicago, Illinois, and one in Sacramento, California. Each was planned by a local committee, assisted by conference and jurisdiction Secretaries of Christian Social Relations.

Consultations in the South had indicated some unique advantages of this new approach. Tensions between individuals and groups were eased and replaced with mutual interest and trust after a relatively small group of people lived and talked together for a few days in an atmosphere offering every individual the chance to express her thoughts without fear of being misunderstood. In the areas of housing the tensions are as great as on any other subject that could be approached. Those planning the housing consultations wondered whether the same technique could be used to release these tensions in order to consider the problem objectively and work toward its solution. After the experiments both pilot project committees agreed that it could.

Tensions between people have the same rootage whether evidenced in school integration or in housing. The human relations problem of the United States is one problem. Factors impeding its progress at one point are basically the same as those impeding it at another. Consultations, said the committees, are a good technique that can be used in many places and in many problem areas. These two pilot projects had some possibilities that were of sufficient value to try in other places.

Chicago—the Big City

When two pilot projects are planned on the same subject, it is wise to vary them as much as possible. Therefore, two different types of cities were selected. Chicago, the sprawling giant of Carl Sandburg's poetry seemed a good place to begin. Although Chicago's problem is no more acute in many respects than that of Detroit, New York, and other large cities, it has been studied more extensively and its pattern is a little clearer.

Chicago has examples of fragmentation by large racially segregated areas, deterioration of communities under successive occupation by different groups of disadvantaged newcomers, racial and nationality tensions, and the breakdown of community action between groups. Here also we find communities approaching open occupancy with patience and skill and of determined efforts, such as the Kenwood Hyde Park plan, to save a neighborhood from deterioration.

For this consultation the committee secured representation in teams of two or more from different types of areas. Several things were deemed important. First the teams should include persons living in "closed" communities, in communities beginning the long road toward open occupancy, in communities with substantial resistance to change, and in communities that had achieved a degree of open occupancy. Also the teams should represent the racial complexion of their communities. If the community was 40 per cent white, 30 per cent Negro, and 30 per cent Japanese, the team might well reflect this. Then it was felt that

enough people should be added from various categories so that the total composition of the group might roughly reflect the composition of the city as a whole.

The committee had three main tasks: to find the membership for the consultation, to plan the program, and to make the physical arrangements for the meeting. The consultation was housed most satisfactorily in a Y.W.C.A. with restaurant service. This arrangement permitted the utmost in informal contacts among members of the consultation, with some most interesting discussions occurring after sessions or over lunch trays.

The program necessities consisted of a discussion leader and resource people who could furnish information about the different phases of the housing problem from as many points of view as possible. Resource people from federal housing agencies, from such voluntary agencies as the Anti-Defamation League, the Friends Service Committee, the Urban League, the N.A.A.C.P. and city agencies in the field of human relations gave valuable assistance. A helpful feature of the program was the initial report by Dr. Murray Leiffer, of Garrett Biblical Institute, on research concerning housing patterns of racial composition and change over the years in Chicago. This presentation, made with charts and maps of various city areas, helped to orient the group to the problem. The spiritual undergirding necessary to such an undertaking was given through a series of worship services by a young minister and in evening devotions by members of the committee. During the first thirty-six hours of the consultation, discussion material and background facts were provided by panels of resource people and by the use of the discussion film, "All the Way Home" which can be rented from Brandon Films, 200 West 57th Street, New York 22, New York, for $15. The group recognized the value of the film presentation to introduce an adequate period of discussion.

Sacramento Wasn't Too Different

Many expected to find different problems in a West Coast state capital with a population of approximately 150,000 from those of a great midwestern metropolis. This was not completely true in Sacramento. Resistance to open occupancy, accumulating of segregated suburbs around the center city, deterioration of many inner city areas, disadvantaged minority groups as homeseekers, disparity between services rendered to communities of essentially minority group composition, higher prices paid by minority group members for home purchase and the failure of people to recognize the existence of problems in their own communities were found in both situations.

In Sacramento the group lived in a hotel and held most of their sessions there. Some new resources were secured. One, a representative of the Voluntary Home Mortgage Credit Program, told of possibilities for securing good mortgage loans for individual home buyers from minority groups who had encountered difficulty with their financing. Two Negro realtors and a white contractor, who had financed and built an open occupancy suburb, also participated. The committee was unable to secure white realtors to present their points of view. State College faculty members shared in the consultation. Their skills and information were invaluable. The Sacramento Urban Renewal office generously placed office and personnel resources at the service of the group.

The high point of days together was a trip by chartered bus through the problem areas. The microphone on the bus was manned by a professor of psychology from Sacramento State College assisted by persons with special competence in areas visited. That is, going through the slum clearance area, the officer in charge was at the microphone; when the public housing was being observed, its director was the commentator.

In an area where controversy about the crowding of minority groups had occurred, due to the resettlement of people from slum clearance areas, a long time resident took the microphone and pointed out what she saw as evidences of this condition. Consultation members who had not quite accepted the fact that minority buyers pay higher prices for homes than those of the majority group, peered out of the window with great interest and astonishment as the Negro realtor at the microphone for the trip through a Negro housing area, said: "That house on the corner sold for ____ last Wednesday and the one next to it will bring a thousand more."

Summary

A special feature of these consultations, which might not be possible everywhere, was the opportunity of having a social psychologist observe and evaluate the experience. Both in Chicago and Sacramento, a psychologist made a summary at the final session. Both think the consultation technique was helpful in eliminating attitudes which most of those present scarcely realized they possessed. It also helped to secure intelligent, confident, and purposeful dedication to action we believe important. The relaxed discussion method was commended.

The psychologist observers of both groups emphasized the understanding of the other person's point of view as the most important element of the consultation. One said: "Be careful that you understand him and suspect or know that, had you been brought up in his shoes, or if you could accidentally pick up his glasses, the world would probably look to you in the same way." One closed his summary as follows: "After a consultation like this, you invariably, I find, have a warm glow of fellowship and pleasure—It's good to have this, but still it is not enough unless there is the possibility of

action, planned and worked out in some detail. You remember the quotation one member used: 'It is better to light one candle than to curse the darkness.' We have within our resources now the potentiality to light more than one candle and some of them have pretty good candle power!"

Both consultations resulted in plans for action. The presence of the executive of the Sacramento Council of Churches helped to plan follow-up action that could include the entire Protestant community. The Chicago consultation plans to have a reunion at which each member will report the progress made to date.

If there are enough convinced citizens in your community to plan a successful workshop on housing, you probably do not need a consultation. If, however, your Woman's Society experience in working on housing problems has been limited, or if you are surrounded by people who think your community "has no problems," consultation on housing might serve as a first step toward a workshop on housing involving a substantial segment of the community.

Planning a Consultation

The first essential of a consultation is a good committee of interested people willing to explore the possibilities of getting as many competent resource people as possible who represent differing viewpoints.

In planning it is desirable to remember the unique features of a consultation:

1. It must involve only a small group (thirty being a wise limit).

2. The discussion needs to be free and the atmosphere so permissive that everyone feels at liberty to express his inner convictions even if they contradict the majority point of view.

3. The schedule must be kept uncrowded; days packed with program features will not lead to good discussion.

4. The racial complexion of communities involved should be represented in the composition of the group.

A period of several days during which a group can come to know each other and to do creative thinking is desirable, especially in really tense situations. However, some who have participated in consultations feel that results could be obtained in a shorter period if a minimum of three shared meals and fifteen hours of discussion time were achieved.

Program Resources

A new color filmstrip, "Still They Move" ($4, Woman's Division Audio-Visual office, Methodist Board of Missions, 475 Riverside Drive, New York 27, New York), has been prepared on the subject of housing and the possibilities of consultations as a tool for awakening interest.

Another resource is the playlet, "Thick Curtains for Our Windows," included in the new pamphlet *Five Issues in Search of Discussion* (Literature Headquarters, price, 35 cents). This can be played without rehearsal in a "walking rehearsal" and can be used as a discussion starter.

Questions You Need to Ask About Your Community

1. How adequate is housing for all people in your community? Do minority groups suffer from special disadvantages?

2. What forces or programs are at work to influence your community?

3. Is there a difference in the services (transportation, utilities, paving, garbage collection) for majority and minority residential areas?

4. Does your community have depressed or blighted areas? Have the possibilities of urban redevelopment as a resource for these problems been studied? If a redevelopment project is in process, what plans are being made for the satisfactory placement of people displaced by this project? Do those being resettled as a consequence of a redevelopment project have access to open occupancy housing?

5. What are housing mortgage rates for Negroes or other minority groups? How easy is access to mortgage money for members of minority groups?

This is the group which participated in the Sacramento Housing Consultation last June.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

What Is Your Verdict?

by MRS. PAUL HUNT

Scene: ***A court room. As each officer completes her statement, she leaves the stand and the next in order quickly takes her place.***

JUDGE: We are here to accept testimony as to the value of the organization known as the Woman's Society of Christian Service. I call as the first witness, the president. In order to judge whether this organization is fulfilling its duties we need to know why it exists. Does your organization have a purpose?

PRESIDENT: (*reads Purpose, hands* JUDGE *a copy*)

JUDGE: I notice the phrase, "unite all women." Is anyone responsible for members?

PRESIDENT: There is a Committee on Membership. Since the Secretary of Promotion reports membership, perhaps she could answer your questions.

JUDGE: What is the membership obligation?

SECRETARY OF PROMOTION: (*Reads paragraph on Membership, Article 3 of the Constitution.*)

JUDGE: Should every church have a Woman's Society?

SECRETARY OF PROMOTION: (*Reads statement from Discipline, Paragraph 281, page 108.*)

JUDGE: Are all churches large enough to have such an organization?

SECRETARY OF PROMOTION: Provision is made for small Societies, (page 37 of *A Guide*), also for Circuit Societies, composed of women from each church on the circuit. Sometimes a person known as a District Member may acquaint the women with the Society's program.

JUDGE: How often does this organization meet?

SECRETARY OF PROMOTION: It meets monthly. Programs are prepared by a committee headed by the vice-president.

JUDGE: Thank you. May we hear from the vice-president now? State your name, please, and members of your committee. What material do you use for programs?

VICE-PRESIDENT: Mrs. _____. Committee members are Secretaries of Missionary Education and Service, Christian Social Relations, Spiritual Life, Literature and Publications and Status of Women. The *Program Book* and *Worship Booklets* are prepared annually by the Woman's Division of Christian Service. There is also interesting information in our *Annual Report* and our magazines. (*Display material used.*)

JUDGE: You mean somebody *reads* from a *book*?

VICE-PRESIDENT: Oh, no! We use discussion, debate, symposiums, panels, films, and speakers who are authorities on the subjects of the day. Of course, we have business sessions; but most of the discussion is in executive committee sessions, so that the business does not take too much time in the general meeting.

JUDGE: Is your committee responsible for anything besides the monthly programs?

VICE-PRESIDENT: Yes, programs for special days, circle meetings and study classes, including action growing out of these programs.

JUDGE: Thank you. I notice that your purpose states "Study the needs of the world." Will the person who plans that phase of the program come to the stand.

SECRETARY OF MISSIONARY EDUCATION: I am the Secretary of Missionary Education and Service. As a member of the Committee on Program, the promotion of study classes is my special duty. I also help with the monthly programs and the observance of special days.

JUDGE: What are the studies for this year?

SECRETARY OF MISSIONARY EDUCATION: *Africa, The Church's Mission in Town and Country, The Gospel of Luke, The Role of the United Nations in World Affairs.*

JUDGE: Do many women participate?

SECRETARY OF MISSIONARY EDUCATION: (*Gives statistics*).

JUDGE: Do you have other ways to learn about world needs?

SECRETARY OF MISSIONARY EDUCATION: Oh, yes, through reading courses and magazines for which our Secretary of Literature and Publications is responsible. She will tell you about her work.

SECRETARY OF LITERATURE AND PUBLICATIONS: I am Mrs. _____. My job is to promote our magazines, THE METHODIST WOMAN and WORLD OUTLOOK. (*Add any information you think important giving number of subscriptions.*)

JUDGE: This is all very interesting. What is the true foundation for this endeavor?

SECRETARY OF LITERATURE AND PUBLICATIONS: All we do springs from a desire to serve our Lord. To do this, we must first grow spiritually. Mrs. _____, our Secretary of Spiritual Life will describe plans for our Society's spiritual growth.

SECRETARY OF SPIRITUAL LIFE: We use the monthly worship material, the *Prayer Calendar,* Intercession Cards; hold prayer groups and cooperate with the program of evangelism for the entire church. I serve as a member of the Commission on Membership and Evangelism. As a member of the Committee on Program, I help plan the Week of Prayer and Self-Denial observance. (*Add items of interest.*)

JUDGE: Thank you. I wish everyone would take seriously what you have just outlined. Are you concerned with any activities in the community?

SECRETARY OF CHRISTIAN SOCIAL RELATIONS: Your Honor, as Secretary of Christian Social Relations, my responsibilities include activities which will improve local and civic conditions.

JUDGE: Tell us what that involves.

SECRETARY OF CHRISTIAN SOCIAL RELATIONS: Our committee tries to create an awareness of community problems—housing, health, schools, alcohol, narcotics, and racial situations. We work for the passage and enforcement of good legislation. I, too, am a member of the Committe on Program so I try to see that these problems are presented at the general meetings. (*Add report of Society's work.*)

JUDGE: Are women genuinely interested in this sort of thing?

SECRETARY OF STATUS OF WOMEN: Oh, Yes, Your Honor. I am Mrs. _____, Secretary of Status of Women. I, too, work with a committee. We try to discover abilities and interests of church women to see where they can contribute service both to the church and the community.

JUDGE: Do employed women belong to your organization?

COORDINATOR FOR GUILD: All employed women are invited to join the Wesleyan Service Guild, an auxiliary of the Woman's Society. Our secretary, being employed, is not here today. (*Give basic facts concerning Guild.*)

JUDGE: Thank you. You seem to have covered the adult field but what about the young people?

PRESIDENT: We have Secretaries of Student Work, Youth Work, and Children's Work. Would you like to hear their testimony?

JUDGE: I surely would. Today's youth are tomorrow's adults. Please tell us of your work.

SECRETARY OF STUDENT WORK: (*page 12 and 13 of Guide plus local items.*)

SECRETARY OF YOUTH WORK: (*pages 14-18 of Guide plus report of local Society.*)

SECRETARY OF CHILDREN'S WORK: (*pages 18-20 of Guide with comments on local work.*)

JUDGE: This sounds very complete. How splendid it would be if all countries had such an organization?

VICE-PRESIDENT: Many have. We belong to the World Federation of Methodist Women, which means there are organizations similar to this in forty-seven countries of the world.

JUDGE: The last part of the purpose states "to secure funds." How do you secure funds?

TREASURER: Largely through gifts from each woman (*page 30 Guide*). This is the first-mile money, but as in any well regulated household, there are extras needed and emergencies. Then, as Christian women, we need to go the second mile. Our Secretary of Supply Work can tell you about that.

SECRETARY OF SUPPLY WORK: (*Guide, page 2 plus report of local Society*).

JUDGE: This is wonderful. Someone should write a book.

PRESIDENT: Our Recording Secretary keeps all this information.

JUDGE: Let's hear from her.

RECORDING SECRETARY: (*Gives a resume of the activities of the Society and facts concerning the Woman's Division, membership, finances, countries where the Woman's Division has work and types of work.*)

JUDGE: How will this program be continued? Your missionaries are all getting older; you are opening up new avenues of service. Where will you get workers?

DISTRICT SECRETARY OF MISSIONARY PERSONNEL: I'm Mrs. _____. That problem is of special interest to me. A burning question today is whether to make every effort to replace the many missionaries and deaconesses retiring each year, or to retreat in our missionary program because we have no young women available. World needs are so great that we dare not retreat.

Much time and prayer must be spent in finding and preparing young women willing to dedicate themselves to this full-time Christian work. We feel that greater success will be gained through individual emphasis. We are asking each member to send the name of any interested girl either to the Secretary of Youth Work or the Secretary of Student Work who will send it to me. We will not pressure these young women in any way, but will write them, placing before them the needs and opportunities for service.

JUDGE: Are you a local officer?

SECRETARY OF MISSIONARY PERSONNEL: No, I work on the district level. My contacts with local organizations are through Secretaries of Student Work and Youth Work who develop this phase of our program through the church Committee on Christian Vocations.

JUDGES: Thank you, Mrs. _____. (*To audience*) You have heard the purpose of this organization, the Woman's Society of Christian Service. Each officer has explained her part in activating that purpose in the church and in the life of each member. Is this worthy of your interest and your whole-hearted support?

What is your verdict?

A Study

DURING the clinics on Promotion in the summer schools many questions dealt with membership. You can readily understand why. The discussions were helpful and finding the answers will be a continuous process. Some of the questions went like this: "How can we reach women who are not interested?" "What can we do to help women who are already members to become more interested?" "What other ways can we find to help women have a greater understanding of the work of the Woman's Society?" "What can we do to have more women willing to accept office in the Society?"

It was the consensus that all too few members of the Woman's Society really know and understand the purpose of the organization. Some Societies work out plans for presenting the purpose to the members annually. This is done in various ways but with the same intention—making each woman realize what it means to belong and share personally in the support of the vast program of Methodist women. Members who are well informed will be more interested and know the value of pledge to membership.

Miss Theressa Hoover expressed it well in an article: *

> "I pledge my prayers, my service, and my gifts" will mean that a member intends to do everything possible to improve her spiritual life; she will see service through the work she can do on committees and holding office. She will also realize that gifts are talents as well as money. But most of all, she will see an ever-expanding, all-inclusive fellowship that reaches around the world. She will feel deep within her heart the warm awareness that Christ's spirit is at the center of that fellowship.

Those who have a file of THE METHODIST WOMAN will naturally turn to this article. It is worth reviewing. For those who are new members and just starting a file of the magazine we quote two paragraphs:

> Our underlying difficulty is more from within the group than it is from without. We have made the Woman's Society of Christian Service seem a very complex organization rather than beginning the explanation with the basic, minimum purpose. This should always be done when approaching prospective members and/or when dealing with the new member. The member then grows gradually into knowledge of the larger program by actually doing it.
>
> Whether the Society is large or small, I believe this minimum might center around: (1) the stated purpose of the Woman's Society of Christian Service and the Wesleyan Service Guild; and (2) the constitution's requirements for membership.

The article then suggests ways of studying the purpose of the Society in small groups.

We suggest that you put the ideas from Miss Hoover and the following study together in reaching some plan to make the purpose live for the members of your Society. We are indebted to Mrs. R. T. Blanton, Secretary of Promotion, Columbus District, South Georgia Conference for this depth study on the Purpose of the Woman's Society of Christian Service.

—H. L. J.

Purpose

The purpose of the Woman's Society of Christian Service shall be to be to

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

Study of the Purpose

"Unite all the women of the church in Christian living and service"

By—

Recognizing them as a group of women dedicated to Christian living.

Attaining a fellowship of Christian women who share mutual concerns in a partnership of prayer and witness.

Generating inspiration and enthusiasm for the total work of the church.

* "Helping Members Grow," page 32, THE METHODIST WOMAN, March, 1958.

Seeking to reach all of the women of the church in terms of a greater devotion to the church by giving of service, prayer, and other support.

Endeavoring to bring those outside the church into this fellowship.

"Help develop and support Christian work among women and children around the world"

By—

Seeking with Christians everywhere the sustaining fellowship and power of a world Christian fellowship.

Having a deeper concern for people in all parts of the world.

Proclaiming the world mission of the Church to be God's plan for the redemption of the world.

Sharing in the efforts of the Church to make the Lord Jesus Christ known to all peoples everywhere.

Learning more about the work of the Woman's Society as it is planned to meet the needs of women and children in all parts of the world as a Christian imperative.

"Develop the spiritual life"

Through—

Cultivation of one's spiritual resources through both personal and group prayer, combined with the intelligent use of the Bible and devotional literature.

A constant search for a fuller experience in the realization of God's love.

"Study the Needs of the World"

By—

Reading THE METHODIST WOMAN and WORLD OUTLOOK.

Being well informed about the work of the Woman's Society.

Being alert to the relationship between civic responsibility and one's Christian witness.

Being aware of many opportunities for learning through study classes, seminars, schools of missions, the use of visual aids, well-planned programs and personal contacts.

"Take part in such service activities as will strengthen the local church"

By—

Giving personal interest and support to the work of the four Commissions in your local church.

Encouraging the pastor in the total program of your local church.

Helping to create a unity in the fellowship of the church.

Cooperating in missionary education plans for all age groups.

Lending encouragement to the local church Committee on Christian Vocations.

Working with other groups to strengthen home and family life.

"Improve civic, community, and world conditions"

By—

Seeking to discover and support local, state, national and international measures which will:

Place persons above things.

Increase respect for law, moral standards, and integrity in public and private life.

Use every opportunity to raise standards of social welfare.

Provide for more intelligent voting.

Strengthen the things that belong unto peace.

"Seek to enlist women, young people, and children in the Christian fellowship"

Through—

Study and good programs.

Personal contacts with church and national leaders.

An adequate program of missionary education for all age groups.

More family participation in the total life of the church.

A redemptive fellowship in Christian love.

"Secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community"

Through—

Personal pledges.

Special Memberships.

Week of Prayer and Self-Denial Offerings.

Supplementary gifts.

Study Book Projects.

Remembrance Gifts.

Supply Work.

World Bank.

THE PERIODICAL KEY

In January, 5,000 Methodists received the first issue of a new periodical designed to help the busy Methodist find what he wants, when he wants it in Methodist and interdenominational magazines.

The Periodical Key **indexes more than 35 magazines, including THE METHODIST WOMAN, by author and topic with indications of possible use. It is finding favor with school and church libraries, ministers and laymen whose work takes them into many church publications.**

An independent publication, *The Periodical Key* is put out each month by Mrs. Betty Jean Clark, 252 15th St. S.E., Mason City, Iowa.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

SUGGESTIONS FOR TEACHING THE STUDY: *THE GOSPEL OF LUKE* *by* MRS. W. W. PAXTON

ON PREPARING to teach this course it is important to have the following aims: 1. To help each member of the class to understand and appreciate the Gospel of Luke. 2. To assist each to grow in love for God and man. 3. To help each see the importance of translating this love into personal, daily living.

Session One

I. Introduction.

(a) The Portrait of Jesus dominates the twenty-seven writings in the New Testament. (b) Discuss the differences among the synoptic writers, in spite of their unity in portraying Christ. Show how each bears the mark of the personality of its author, dwelling particularly on Luke (Chapter 1 of Text and pages 13-18 of Guide). (c) State special concerns of Luke as you see them.

II. Luke the Musician.

(a) All Christendom would be much poorer were it not for the five hymns of Luke. You will find them to be: The Ava Maria (1:28, 42); The Magnificat (1:46-55); the Benedictus (1:68-79); the Gloria in Excelsis (2:14); and the Nunc Dimittis (2:29-32). (b) As you discuss the childhood and youth of Jesus, lead the class to appreciate anew the value of the Christian home. Notice that as Jesus was in the temple He was not only asking and answering questions but was LISTENING . . . a greatly needed lesson for us today. (c) Close this session with the baptism story and lead the class to feel as Dr. Laymon: "A Call, a Response, an Empowerment . . . these three belong together in the economy of God's relation to those He summons."

Session Two

I. Chapters Three, Four, and Five.

(a) As you discuss the temptations of Jesus be sure to show the significance of this experience of Jesus for us today. (b) Just as the Old Testament was Jesus' Bible, it was the Scripture of the Christian in the early church. Luke was interested in Jesus' use of the Scriptures: appreciative, selective, interpretative, and corrective. He was more interested in *what* Scripture *meant* than in what it said literally. (c) It is important to note these words from the text: "He prayed because he believed in God; and because He believed in God, He prayed." Through prayer Jesus sought companionship with the Father, illumination, and power. He received them all and so can we in the proper use of prayer. Real prayer is to know the will of God and glorify Him.

Session Three

I. Chapters Six, Seven, and Eight.

(a) Luke makes it clear that the Kingdom was a constant concern of our Lord. (b) As Jesus thought of it the Kingdom left out many features in the traditional expectation of the people of His day. It was not a political and military but an ethical and religious Kingdom. Apply these teachings to our present day. (c) As we consider the GOSPEL OF LOVE, we begin with thinking together of the Great Commandment. Jesus combines the love of man for God and love of man for man. (d) We see the Golden Rule in action in Christ's love for people, including His enemies. Give examples in the text. (e) We see the Golden Rule in action in Christ's seeking the outcasts. Through His parables He teaches concern for them. (f) Jesus, in that day and this, denounces the caste practices in the community, nation, and world as contrary to the Law of Love. (g) Luke makes it clear that Christianity is GOOD NEWS for all women. (h) Jesus' teachings concerning money are numerous. Persons in the first century loved wealth as they do in our day. Because Jesus views man as a spiritual being, He emphasizes the temptations of wealth.

Session Four

I. The Cross.

(a) Luke records three sayings from the cross not found elsewhere in the Gospels. (b) Luke recognizes the Triumphal Entry as Christ's public announcement of His messiahship. (c) Discuss Jesus' dependence on His disciples of that day and today to complete His mission. (d) Give the class an opportunity to view the Last Supper, Gethsemane, the Betrayal, the Trial, and the Crucifixion as Luke tells it. We can gain some of the most priceless insights concerning our Master in these verses. (e) Lead the class to see the implications of Jesus' actions for each one of us.

II. The Resurrected Life.

(a) Emphasize the reality of the Resurrection through our personal experience with the Living Christ. (b) Read together the account as Luke gives it in Chapter 24. Lead the group to see the most important question in this chapter is "Why are YOU looking for Him who is alive among the dead?" Pages 304-307 in Barclay's *The Gospel of Luke* is valuable just here. (c) Note that the Resurrection not only looked to God's revelation in the past, but to His great purposes for the future (Luke 24:47). (d) Take time to note both the conditions and the signs of the presence of the Living Christ. Help the class to realize:

"You are writing a gospel, a chapter each day,
By the deeds that you do, by the words that you say. . . .
What is the Gospel according to you?"

STUDENT WORK

RUTH M. HARRIS, *Secretary*

STUDENT RECOGNITION DAY • B. J. STILES

THE EMPHASIS on depersonalization which has come to characterize our mid-twentieth century society has been deplored and denounced so frequently in recent days that it would be a rare person who is not at least aware of this trend. Individuality of ideas, tastes, values, and motives is being submerged under the dominance of conformity and mass middle-class mediocrity.

The compulsive pursuit of success and security seems to have emancipated our society from any of the demands of excellence in performance or purity in purpose. Industry not only survives but flourishes through the miracle of merchandising, rather than in the achievement of excellence in materials, production, design, or durability. America's entertainment world maintains its giddy success by catering to the minimal cultural standards of our population. As evidence of this, one of our national television networks can deliberately substitute crass melodrama or petty panel programs for the time-honored "Voice of Firestone," without most of us being aware of the insult to our standards by this substitution of popularity for excellence.

The Church finds itself being called to an almost prophetic function in proclaiming the singular importance of the individual personality and function. Many churchmen have suggested that a contemporary Christian must have great empathy for the message and spirit of the Protestant Reformation, and that the "priesthood of all believers" must once again receive its proper place of centrality in our Christian commitment.

Perhaps no one group of our society is more subject to the "cult of mediocrity and depersonalization" than the members of our academic communities. College students in multitudes have felt compelled to stuff telephone booths and foreign cars, to wear buckles and buttons, or to major in science or engineering, simply because this is what is expected, even demanded of one, if he is to receive any recognition or status on campus.

The Methodist Church has been aware of the need to recognize and honor these members of its church family who are involved in the unique opportunities afforded by the pursuit of a higher education. Our church has historically taken an admirable place of leadership in establishing, maintaining, and improving its own colleges, universities, and graduate schools. Methodism has attempted to be sensitive to the trends and phenomena of student life, and provided Wesley Foundations at those institutions not governed or supported by the church. All of this has been done in an attempt to provide a Christian perspective in the intellectual and social maturation inherent in the pursuit of truth.

Student Recognition Day has been observed by The Methodist Church for more than two decades. This annual observance is one in which we focus upon the church's ministry to individuals, and the importance of the Christian witness within the academic community.

In addition to pointing out the concerns and interests which The Methodist Church has in higher education, the observance of Student Recognition Day provides an opportunity for Methodist students to give witness to their individual awareness of the nature and meaning of the Church. It is exciting to know that the Methodist Student Movement throughout this year has had as its major emphasis the theme, "The Church's Mission in the World."

Our students are eager to rethink the responsibility of the Church in the present world situation in light of their knowledge of the biblical revelation, and the historical heritage of the Church. In this emphasis, and in previous years, the Methodist Student Movement has been training students for new tasks in the mission of the Church, helping them to find their individual places of service within the total life and mission of the Church.

SUGGESTIONS FOR THE OBSERVANCE OF STUDENT RECOGNITION DAY

1. A planning committee should help the pastor prepare for the observance of the day. The committee could be composed of available college students, high-school seniors, alumni of Methodist colleges or other colleges active in student Christian work, and the student secretary of the Woman's Society.

2. The committee should prepare a list of students from the congregation in college and all high-school seniors.

3. Invite these students personally to attend this service.

4. As far as possible, use student leadership on this day. Let students usher, sing in the choir, present special music. They should assist the pastor with the service of worship by leading in the responsive reading and prayer, and by reading the Scripture lesson.

5. The service should be adapted in whole or in part to meet the needs of any church. The service should be mimeographed or printed as a bulletin of the church.

6. "Meditations by students" should be two or three brief talks, four or five minutes at the most, on such topics as: Witnessing for Christ on the Campus, What Students Expect of the Church, What the Church Expects of Its Students, Wesley Foundation or Methodist Student Movement and Its Effect on My Life, The Calling of Christian Students.

7. In advance publicity and in the service, keep the congregation aware that today's emphasis is on the student and the importance of the church in his life, and that Student Recognition Day is observed throughout The Methodist Church.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

NEEDED—LEADERS

NOT LEAST among the joys that accompany service in the youth office is the constant flow of information, inspiration, and ideas that are brought in with the delivery of mail.

Many rich experiences—manifestations of love, concern and dedication described and received should be shared. Frequently, adult workers with youth need assistance in the fulfillment of their ministry or tasks and encounter difficulty in communicating this need.

Perhaps the following bit of creative thought, written by Mrs. Robert Vincent, Secretary of Youth Work of the Mohawk District, Northern New York Conference, will help you awaken in your congregation the desired response to active and joyous commitment.

The Realm of Youth

"I bring you greetings from the Realm of Youth, whose citizens are a very interesting and alive people, who are not at all savages, as some imagine, merely misunderstood and sometimes too isolated from the rest of the world. They are a friendly people, even lovable, yet to those who have not visited them in a long time, their language, customs, dress and rituals may seem rather strange. The land of Youth is lovely. It is a country rich in undeveloped resources and in many ways shows great promise. Indeed, the land of Youth is an adventure land, a frontier land, a fantasy land, and what is more important, a search for tomorrow land.

"The future world depends on what happens now in this country. I have come out to bring you a petition from my friends who inhabit the land of Youth. They wish me to express to you their need for friendly relations and help from your country of adulthood. In their language—you just don't dig—which translated means you don't understand them or their problems. As a matter of fact, in many places the land of Youth is a forgotten country. Many adults fail to recognize the need for friendliness and fellowship with youth. The alliance formed between you many years ago has broken down completely—a sad commentary on the adult citizenry.

"Youth wishes it otherwise. As an observer just returned from Youth, I wish to report on conditions there. Youth is in a precarious position. Strong forces on all sides of it, right now, are attacking its weaknesses, and without your support and aid it is very vulnerable—almost defenseless.

"In exchange for a strong and binding alliance with Youth now, you may expect in a few years, the fulfillment of a great potential, which will benefit you and generations to come. Can't you see that the future for religion, art, science, medicine, education, literature lies buried in that country, and must be developed? Youth cannot do it alone.

"The need is for more ambassadors, more workers. I beg you to run down to the passport office—somewhere in your local church—and apply for a visa to the country of Youth, and do your part to cement the alliance between your two countries. To obtain a visa, just show a kindly, smiling face, a certificate saying you are young in heart, a portfolio of real interest, real willingness to work, an affidavit stating you promise to leave all prejudices at the border and you're in! Then travel light, but be sure to carry with you at all times a good supply of the best articles of exchange in that country—friendliness and Christian dedication! By doing this you will be letting the people of Youth know that you really do dig, and you will make of them a lasting ally—and surely the result can only be rich reward! Are you really concerned about the country of Youth! Are you going to do something about it? The time is NOW!!"

The World Friendship Group of Girls Studies Africa

Following are excerpts from the November program which appears in *From Trails to Highways, a booklet of programs and worship services for the World Friendship Group of Girls. These stories will enrich the study of Africa in your MYF.**

"The work of the Woman's Division in Southern Rhodesia—at Umtali and Old Umtali—is most interesting. The original town, Old Umtali, was built on one side of the mountain, and when it proved too expensive to run a railroad there the old town was given to the Methodists and a new town built at Umtali.

"Nothing in Africa is more heartwarming than the baby folds, particularly the one at Old Umtali. It is new and is full of cute babies sent there by their fathers or other relatives because their mothers are sick or dead. The babies stay at the baby fold until they develop to a point at which their families can look after them. We hope that when they return home they will have at least half the love and attention that they have while they are in the fold.

"Another project is a hostel for working girls in Umtali. The work available to African girls in Umtali is that of domestic servants. As you know, in Rhodesia the Africans all live on reserves or in 'locations' in the cities, and it seems that more and more the influence of the South African is spreading in Southern Rhodesia.

"The hostel gives the girls a happy home in the city under Christian influences."

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, for 75 cents.

CHILDREN'S WORK

_____, *Secretary*

Missionary Materials for Use in Additional Sessions

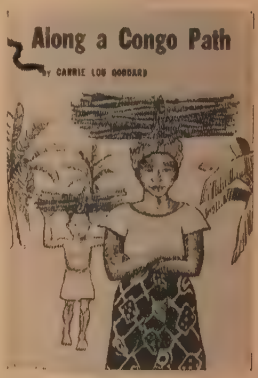
Theme: "The Church's Mission in Town and Country"

*A Gift of Turtles,** by Ella Mae Charlton. A delightful story about a family in Oklahoma that moved to Mississippi and there discovered that they could make new friends and help build a church. (Primary)

*The Singing Bridge,** by Rita Puttcamp. Changing industrial life brings changes in communities, and even boys and girls discover some of the good things that can happen as friends work together to make the old church "like new" and build a recreation center and playground. (Junior)

Theme: "Africa"

*Along a Congo Path,** by Carrie Lou Goddard. Methodist Manual contains a ten-session unit for use with primary children. This manual presents the work of The Methodist Church in the Congo.

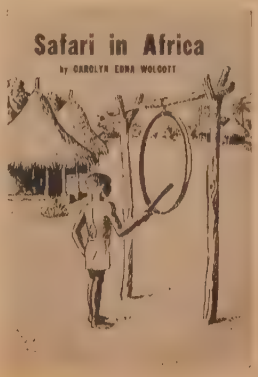


*Boloji and Old Hippo,** by Juanita Purvis Shacklett. A primary reading book presenting the mission work of the church in the Congo.

*Safari in Africa,** by Carolyn Edna Wolcott. A Methodist Manual containing a ten-session unit on the work of The Methodist Church in Southern Rhodesia, Congo, Liberia, and Angola.

*New Magic,** by Esma Rideout Booth. A junior reading book containing ten stories about Christians and their work in several countries in Africa.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.



WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

RECRUITING FOR MISSIONARY SERVICE

Suggestions from the Secretaries of Missionary Personnel

MANY Guild members possess the dedication and the professional skills needed in the church's missionary thrust. A gratifying number enter such service. More will respond if we can develop more effective ways to communicate with them and provide continuing counsel.

In order to help you meet your responsibility in such recruitment, we present the following information and suggestions.

1. *Many professions are needed:*

Teachers—doctors, nurses, medical technologists, physical therapists, occupational therapists—social workers—rural and home economics extension workers—business managers, secretaries, and bookkeepers — educators — Christian literature and literacy workers.

2. *Missionary service provides deep challenge and opportunity:*

To deal with genuine needs

To pioneer in fluid situations

To function in international or intercultural situations

To share Christ with those who desperately need Him

To work in the fellowship of a growing church

Note that while workers in many professional fields are needed, they are united in their common purpose of witnessing to what God has done in Christ for all men.

3. *Guild members are leaving their accustomed jobs to enter missionary service.*

A doctor with a general practice and speciality in anesthesiology is teaching anesthesia at Vellore Medical College, India.

A laboratory technologist is going as a technologist and X-ray technician to Pfeiffer Memorial Hospital in La Paz, Bolivia.

A director of Christian education is teaching in Methodist Seminary in Seoul, Korea.

An elementary teacher is teaching English in a high school in Japan.

A hostess-dietitian in a large restaurant is now teaching home economics in a school in Malaya.

A counselor of children in a large public school is now principal of a girls' school in South America.

The change is sometimes drastic and the adjustments profound—but *it is happening* and *it can happen*, possibly in your area or in your very group.

4. *This service demands highly qualified persons:*

Who are college graduates with above average record

Who have good health and are between the ages of 21 and 35 (upper age limit may be waived in special cases)

Who are active church members with a vital Christian faith and experience they are eager and able to communicate

Who want to share the life of the people with whom they live and serve—working with and often under their leadership

Who are willing to work under rapidly changing conditions requiring adaptability and emotional stability.

Thus every call to serve should stress the high quality of preparation and work required.

5. *Missionaries are selected with great care.*

The process of selecting candidates and guiding their training usually extends over a period of months or years, if contact begins early, in somewhat the following order:

First contact by correspondence or interview

Collecting information about the candidate

Providing information and guidance for the candidate

Collecting references

Providing physical and psychological examinations and counsel

Securing information about religious outlook and mission purpose through the final application

Interviewing candidate and reaching decision about acceptance

Guiding final preparation.

6. *As guide and counselor to professional women you have a strategic opportunity to find appropriate ways:*

To create an awareness of the Church's mission in today's world

To let all know that the Church is seeking well-qualified professional people to enter missionary service at home and abroad

To provide information about the Church's mission, personal qualifications, whom to contact and what to do next (have available *Mission Unlimited;* refer to world mission section of *Methodist Service Projects;* have the person write to the office of Missionary Personnel stating specific interest, questions, educational qualifications and experience)

To seek out and counsel with one, two, or three of the best qualified and most deeply committed young women you know

To explore and bring to our attention any complaints you hear about candidates neglected or not accepted.

Office of Missionary Personnel
Methodist Board of Missions
475 Riverside Drive
New York 27, New York

BRAINSTORMING

HAVE YOU tried "brainstorming" in a committee meeting or a program planning session? If not, you surely should experiment with it. Basically, "brainstorming" is just what the word suggests—using the *brain* to *storm* a creative problem. In a brainstorming session members of the group express any ideas occurring to them about a given problem or question. After such a session you usually find enough good ideas advanced to make you feel it was worth the time and effort.

Because a brainstorming experience worked well at the last New York East Conference Guild Weekend, we want to tell you about it. The conference secretary had appointed several group leaders previously and met with them before the meeting. At the session itself, she described the brainstorming technique to the entire group. Each person was given a mimeographed sheet with the topic for discussion and the instructions for procedure. After the members had been given ample time to review the instructions and ask questions, the larger body was divided into smaller groups, each with a leader and a recorder.

The topic was, "Within the purpose, policy, and principles of the Wesleyan Service Guild, how can we work to improve the *local* Guild?" According to the directions on the mimeographed sheet, each person was to express any idea that came to her, no matter how wild it seemed. *Quantity* in ideas was encouraged. No one was to criticize anyone's ideas, and there was to be no negative discussion.

Four signals were to be used: holding up the hand to be recognized; snapping the fingers when a member wished to add to an idea or improve on it; clapping the hands twice when a member especially liked an idea, but had nothing further to contribute; immediate interruption by the leader if a criticism or negative idea was initiated. It was the duty of the leader to stimulate her group to think only about the problem at hand. All other discussion was to be out of order. The group recorder was to note in brief every idea suggested by members of the group.

At first members of the groups seemed a bit self-conscious about the finger snapping and the hand clapping, but after a while most of them considered it as a game and had a good time. It was surprising how the ruling against negative thoughts restricted the members! There was a tendency to blame failures and weaknesses on some other group or other persons in the church, on poor conditions, or a narrow field for promotion. When restrained from talking about these items, members found they must accept situations as they were and make some positive suggestions. It was really amazing to see how those negative ideas managed to creep in!

At the appointed time the entire group assembled for the reports from the recorders. As the leaders evaluated the session, they felt that it would have been better to schedule this part of the session after a recess. During that period leaders and recorders could meet and organize their material before presenting it to the entire group. Another suggestion from the leaders was that each group might have been given one phase of Guild work for brainstorming. This would have narrowed the field considerably for each group, and more could have been accomplished in less time.

During the noon hour, the leaders sifted and sorted the ideas into three categories—program, promotion, and finance. Ideas considered most helpful were printed under the proper headings on large sheets of newsprint paper and were used in the afternoon session when questions were raised and to give specific help on each item.

Brainstorming may be used to good advantage in this way, or in executive or program committee meetings as a starting point in making plans and solving problems. Try it and let us know the results.

GUILD MONTH

(A letter from Mrs. Richard Myers, Fort Dodge, Iowa, to Miss Maude Cowley, Iowa Conference Secretary, tells how one of our newer Guilds observed Guild Month last year. We print these excerpts with the hope that it may give some ideas to other Guilds as they plan for Guild Month.—L. A. J.)

I AM VERY happy to share with you our observation of Guild Month. Last year we intended to do something special, but rather indifferently we let it slip by. This year, as we have grown stronger spiritually, we have been much more active.

One month the Woman's Society invited us to its general meeting where we had charge of the program. It was wonderful to unite with the Woman's Society. There was much meaning in it for us.

We asked our minister if we might share in one of the church services to observe Guild Month, with the result that careful plans were made for the service far in advance. Our theme was "Faith and Fellowship." From this we developed the entire worship service. Guild members read the Scripture, offered prayer, led in the responsive reading, and one sang a solo. Three gave short talks on the following topics: "The Beginning and Meaning of the Guild," "The Purpose of the Emblem and Its Deeper Meaning," and "The Activities and Accomplishments of Our Guild at Home and Abroad."

Our portion of the service concluded with a prayer by the pastor's

wife, after which the minister gave the sermon.

Guild members also assisted with the service in the following ways:

1. Members wore Guild emblems as lapel badges during the service.
2. Guild members distributed the church bulletins.
3. At the close of the service the Guild members greeted the people as they left the church.
4. Pews marked with bows of blue and gold were reserved for the Guild members.
5. Yellow flowers in blue vases were placed on the altar for the service. Later they were given to shut-ins.
6. A large bulletin board with literature used in the Guild was displayed in the church. Attention was called to it in one of the talks.

Through this service, especially, all Guild members were helped; and through our enthusiasm we hope we will have reached others who will become members of our Wesleyan Service Guild.

NEW GUILD

ON JULY, 1958, I wrote to your office for material on how to organize a new unit of the Guild. Even before this, I had inquired of several working women whether they would be interested. After receiving the material, I spoke to our minister, the president of the Woman's Society of Christian Service, and a number of Guild members. I felt we needed the full program the Guild had to offer, so I continued to talk about it and approached a number of working women, and they in turn contacted others. We had a meeting with some of those who had shown interest (having seven present) and at that time invited the District Secretary of Promotion and the president of the Society.

We organized officially the next month with a membership of twelve women. We desire, of course, to interest all those who do not belong to a Guild or the Woman's Society of Christian Service. Instead of starting our unit with a large membership, we felt a nucleus of interested girls would spell quality; each member would feel a part of the membership committee and strive to bring in at least one member during the first year. I personally believe we can more than double—even triple—our membership when it is known what such a unit has to offer the women of the church. Already we have made a good start. Five members attended the Conference Guild Weekend and were greatly enthusiastic, enriched, and proud to be a part of such an organization whose middle name is *service*.

Several occupations are represented in this group—bookkeeper, doctor's assistant, teacher, dental assistant, and legal secretary (myself). I believe all are members of The Methodist Church, and all but two belong to a Sunday-school class. Three teach in church school; two are newcomers to the community. Each one has children, one of whom has expressed a desire to enter full-time Christian work.

We have named our unit for a woman who has given more than thirty years of service to the children's department of the church. During this time she was superintendent of the children's department, and for some time has led our junior church. Because of her service to home, church, and to our children, we are proud to use the name of Mrs. Ione Schell for our unit. We only hope that we can measure up to the fine service and spirit she has shown through the years.

We hope to grow as individuals and as a group. It is our desire that the love of Christ will shine through us and reach afar to affect the lives of others for His glory.

MRS. JAMES D. MOORE,
Tampa, Florida

Conversation on Annuity Gifts

MARY: Do you know anything about the Annuity program of the Woman's Division?

CLARA: It provides a steady, regular income to the donor, and at the same time is a gift to the world-wide work of the Woman's Division.

MARY: How so?

CLARA: When you make a gift, that money is invested and you receive a stated rate of income during your life time. When you are gone, the gift is available to help others have a better life through the missionary program.

MARY: It sounds like a safe way to invest money.

CLARA: There are many advantages. You do not have to worry about investment problems. And you feel you have a continuing share in the vital program of bringing hope and a better life to people all over the world. That gives one a deep satisfaction. It is a sound investment plus Christian service.

CLIP COUPON AND MAIL.

Treasurer, Woman's Division of Christian Service
(Dept. MW 1159) 475 Riverside Drive, 14th Floor
New York 27, New York
Please send me the free leaflet *Dedicated Dollars*.

Name .....
Address .....
City .....
Zone ..... **State** .....
Date and year of birth .....

SUPPLY WORK

Mrs. B. R. Lewis, *Chairman*

HOW IT HAPPENED

THE QUESTION most frequently asked during the past three years has been in regard to our beginnings: "When, how, and why did Supply Work become a concern of the Woman's Division?" Not knowing the answer, I began a bit of research, spending many enjoyable hours delving into our great past. I discovered that Supply Work began in 1880 with the organization of the Woman's Home Missionary Society.

When Methodist Episcopal women organized for home mission work, letters came from frontier preachers urging that they be remembered in the plan. In response, a decision was made to send boxes and barrels of supplies to needy preachers. Later, mission projects also became eligible for these shipments. This work was carried out by the "Bureau of Supplies."

At the first annual meeting of the Society, the value of supplies was estimated at $1,540, and the women realized that this plan must be systematized. Various headquarters were established from which goods were distributed. Many ministers were encouraged to remain in difficult places and their children were able to attend school, because clothing was provided.

Each year's report showed an increase in the value of supplies distributed. There was no mention of cash, but Mrs. J. L. Whetstone, the first chairman, once said: "Our women have gone to their wardrobes, to their chests and to their purses, and have brought forth treasures, new and old, and given them to the Master's use through this department."

In 1892 Mrs. James Dale took over this work with the title of General Secretary of the Bureau of Supplies, and in the years that followed the *Woman's Home Mission* carried the following monthly announcement:

The Bureau of Supplies sends supplies to ministers' families, South and West, and to our industrial homes and schools. By a pleasant personal appeal to shipping companies, missionary rates are often secured. Ministers, missionaries and teachers desiring aid, should be specific in their requests. Requests must not be sent to auxiliaries, but to the General Secretary of the Bureau. Auxiliaries will please secure all information from their conference secretaries.

The November, 1892, issue carried "Hints About Supplies":

Christmas boxes should be sent by Thanksgiving. Include clothing in accordance with measurements sent you, a few good handerkerchiefs, soap, and writing materials. A pretty tablecloth and napkins will add cheer. Boxes sent ministers living in sod houses and dependent upon hay for fuel should also contain a Falls Heater, a Lamp Chimney stove, and a good hot water bag.

In every report Mrs. Dale emphasized: "Money should in no case be taken from the General Fund to purchase supplies or pay shipping charges. Our General Fund is the most important and most sacred of all funds. Without it no other fund could exist."

With the turn of the century, supplies became more varied. Clothing continued to be important, with fur coats for ministers riding circuits in thirty below zero weather, claiming first priority. Books, Bibles, and hymnals were in great demand. A spinning wheel was sent to the Navajo Mission. As the variety of supplies increased, confusion in evaluating *used* articles increased. In 1905 it was decided not to evaluate *used supplies*, but count them and report the number.

The value of *new* supplies had grown to $75,545 in 1910, when Mrs. E. Y. King became General Secretary. She promoted Supplies for twenty years. Under her leadership the Bureau became the Department of Supplies and Sustentation, which included supplementary giving to ministers whose salaries were less than $500 per year. As this need decreased, the department became the Department of Mission Supplies, which included a Linen and Silver Fund, a Needlework Bureau, and finally a Book and Magazine Fund. Because of these combined funds, Mrs. King's report of $291,000 for 1930 was the largest ever given.

The women of the Methodist Episcopal Church, South, began their home mission work in 1885. Even though the Society had no department, or line of work specifically called "Supplies," they were soon sending boxes of clothing, furnishings and similar articles to parsonages beyond the Mississippi. They, too, soon opened schools and other types of work and giving of supplies increased accordingly.

At the first meeting of the Executive Committee of the Woman's Division, consideration was given to "Supplies." It was recommended that the plan be continued as giving over and above Appropriations, and that there be a standing committee on Supplies. But, because of the confusion with the word supplies," the committee was soon renamed, "The Standing Committee on Supply Work." Mrs. Eloise Woolever was the first chairman. Her first report gave a total of $280,038 and included the first official report of Foreign Supply Work. It also included ministerial aid amounting to $25,352.

From the earliest beginnings, Supply Work has had critics as well as staunch friends. Even in the 1880's the chairman said, "This plan is abundantly criticized, lauded, blamed, praised, hated, and loved." That sentence remains true, but Supply Work continues to grow. The 1958-59 report shows a total of $1,362,941.27 with $1,008,564.37 of it given in cash. Even so, appropriations to which Mrs. Dale referred in the 1890's as the General Fund, continues to be "the most important and sacred of all funds. Without it no other fund could exist."

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE CALL OF OUR LITERATURE AND PUBLICATIONS

Report of Mrs. P. F. Newton, Secretary of Literature and Publications, at the Annual Meeting of the Woman's Society of Christian Service of the North Carolina Conference in April, 1959. The theme for the meeting was "The Master Calleth for Thee." Mrs. Newton was assisted by seven women who held certain pieces of literature.

SECRETARY: Men and women have heard the call of their Master through the written word more often than any other way, except through personal witness. This being true, let us study our literature and publications and listen for the call.

The *Nineteenth Annual Report* records our work in both the home and foreign fields. Hear the calls from the home fields: "more hospital beds needed; this is the cry heard in every city." William R. Garrard, a missionary from the North Carolina Conference, is "eagerly pleading for teachers to start a kindergarten in his church" on Vieques Island. From the foreign fields come these calls: Bishop Newell Booth says: "In Africa we need people and funds for the development of literature whether it is for the school program, for family development, for religious education, or general cultural growth, or training of ministers." Listen to this call from Southeast Asia: "One of the dire needs in Sarawak is the training of Iban women. This involves literacy classes, visitation in the long houses, and a mothercraft school for girls." From the *Nineteenth Annual Report* hear the call:

WOMAN *(holding Annual Report):* "Go ye therefore, and teach all nations . . . and lo, I am with you always."

SECRETARY: Can we hear a call from our *Guide* and *Handbooks?* Each officer in the Woman's Society of Christian Service has her special task to do. In the *Guide* and *Handbooks* we find our work outlined. Listen to the call:

WOMAN *(holding a* Guide *and* Handbooks). "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

SECRETARY: "During the past year the activities in the area of Christian Social Relations have been a part of the continuing program projected for the quadrennium under the general emphasis, 'Understanding Our World in the Spirit of Christ,'" and the call comes to us:

WOMAN *(holding Christian Social Relations materials):* "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

SECRETARY: The *Program Book* and *Worship Booklet* have been carefully and prayerfully prepared for us. These should be used in every Society. Hear this call:

WOMAN *(holding* Program Book *and* Worship Booklet): "We . . . desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

SECRETARY: The four studies, one on the home field, one on the foreign field, the study in Christian Social Relations, and the Bible study, what call do we hear from them?

WOMAN *(holding study books):* "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

SECRETARY: THE METHODIST WOMAN is a tool, a guide. This magazine and WORLD OUTLOOK should be read and enjoyed by every Methodist woman. Did you read the story in the February issue of THE METHODIST WOMAN of the little girl in Southern Rhodesia and how her name was changed from one meaning "To Die" to one meaning "To Be Happy?" Do you wonder what has been happening to the Methodists in Cuba? Then read "The Methodists in the Cuban Revolution" in the March WORLD OUTLOOK and "The Saga of the Blue Dragon" in this issue of THE METHODIST WOMAN. We get this call from them:

WOMAN *(holding copies of these two magazines):* ". . . whatsoever things are of good report; . . . think on these things."

SECRETARY: The Spiritual Life material, the *Prayer Calendar,** Spiritual Life Packet, cards and leaflets, this material will help us in our own spiritual development. Our own spiritual life is the heart of all of our work. Listen to this call:

WOMAN *(holding Spiritual Life material):* "Ye shall receive power after the Holy Spirit is come upon you: and ye shall be witnesses unto me, . . . unto the uttermost part of the earth."

SECRETARY:

Give us hearts to understand Thy call,
Give us ears to hear, and eyes to see.
Let us heed, O Lord, Thy summons
And answer: Here are we.

Quotations: 19th Annual Report pages 91, 80, 120, 157, 161. Bible: Matthew 28:19, 20; John 9:4; Matthew 25:35, 36; Colossians 1:9; 2 Timothy 2:15; Philippians 4:8; Acts 1:8.

*** Every copy of the 1959 *Prayer Calendar* has been sold. Order early for 1960 *Prayer Calendar*. Ready for Christmas gifts.**

APRIL GLEANINGS

The following Societies will receive a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK for securing the most new combination subscriptions in the April drive.

Society under 25 members:

Gulde Methodist Church, near Brandon and Jackson, Mississippi; secretary, Mrs. Gordon Adams, Route 1, Box 171, Brandon, Mississippi.

Society under 50 but over 25 members:

Trinity Methodist Church, Mount Prospect, Illinois; secretary, Mrs. Merle M. Hanson, 214 S. Emerson, Mt. Prospect, Illinois.

Society under 100 but over 50 members:

Epworth-Winsor Methodist Church, 1525 Orchid Avenue, St. Louis, Missouri; secretary, Mrs. E. M. Hobelman, 9915 Ashmont Avenue, St. Louis 21, Missouri.

Society over 100 members: Tie

(a). Laurel Heights Methodist Church, 227 W. Woodlawn, San Antonio, Texas; secretary, Mrs. Harry M. Hughes, 300 Leonidas Place, San Antonio, Texas. (b). First Methodist Church, West Lafayette, Indiana; secretary, Mrs. Harold Moses, 1515 Esplanade, Lafayette, Indiana.

The district reporting the most new combinations is Arizona District of the Southern California-Arizona Conference of the Western Jurisdiction. The Secretary of Literature and Publications, Mrs. Harold Jordan, will receive the district banner, with sincere congratulations.

Mrs. F. A. Huston, Secretary of Literature and Publications of Ohio Conference of the North Central Jurisdiction, is to be congratulated in retaining the conference banner, won last year.

The jurisdiction reporting the most new combination subscriptions is South Central Jurisdiction, whose secretary, Mrs. W. F. Cooley, along with congratulations and best wishes, receives the jurisdiction banner.

HONOR ROLL

Churches securing five or more new combination subscriptions during the April, 1959, drive. Continued from October issue.

Texas

MEMORIAL DRIVE CHURCH, Houston; Mrs. L. F. McAnally
PARKCREST METHODIST CHURCH, Houston; Mrs. E. K. Allen
ST. STEPHEN'S METHODIST CHURCH, Houston; Mrs. Robert J. Adams
TERRACE METHODIST CHURCH, Houston; Mrs. Pat Bautsch
FIRST METHODIST CHURCH, Irving; Mrs. Dick Bischofhausen
SPARENBERG METHODIST CHURCH, Lamesa; Mrs. W. J. Stanfield
FIRST METHODIST CHURCH, Livingston; Mrs. K. A. Drew
FIRST METHODIST CHURCH, Lockney; Mrs. Bobby McCormick
PIONEER MEMORIAL CHURCH, Lubbock; Mrs. LeRoi Bates
ST. MARK METHODIST CHURCH, McAllen; Mrs. J. Wesley Taylor
FIRST METHODIST CHURCH, Mt. Calm; Miss Florence Jones
THE METHODIST CHURCH, Mt. Enterprise; Mrs. J. D. Helpenstell
PASADENA FIRST METHODIST CHURCH, Pasadena; Mrs. Edward Warren
FIRST METHODIST CHURCH, Post; Mrs. Jim Hundley
ST. LUKE METHODIST CHURCH, Quanah; Mrs. T. F. Wade
FIRST METHODIST CHURCH, Raymondville; Mrs. David W. Jones
FIRST METHODIST CHURCH, Rio Grande; Miss Elida G. Falcon
BETHANY METHODIST CHURCH, San Antonio; Mrs. Paul E. Walton
EPWORTH METHODIST CHURCH, San Antonio; Mrs. Polly Collins
HARLANDALE METHODIST CHURCH, San Antonio; Mrs. Paul W. Carter
LOS ANGELES HEIGHTS METHODIST CHURCH, San Antonio; Mrs. I. N. Ducote
LA TRINIDAD METHODIST CHURCH, San Antonio; Mrs. Ofelia G. Gonzalez
LAUREL HEIGHTS METHODIST CHURCH, San Antonio; Mrs. Harry M. Hughes
MCKINLEY METHODIST CHURCH, San Antonio; Mrs. A. M. McMeans
TRAVIS PARK METHODIST CHURCH, San Antonio; Mrs. Alpha McDonald
FIRST METHODIST CHURCH, San Juan; Mrs. A. L. Shobe
FIRST METHODIST CHURCH, Sherman; Mrs. Ernest Schmidt
HARDY METHODIST CHURCH, Texarkana; Mrs. Joe Carmack
TRINITY METHODIST CHURCH, Waco; Mrs. C. W. Massman
FIRST METHODIST CHURCH, Waxahachie; Mrs. Frank Self
FIRST METHODIST CHURCH, Wichita Falls; Mrs. Arch Dawson
ST. MARK'S METHODIST CHURCH, Wichita Falls; Mrs. B. H. Kouns
ALDERSGATE METHODIST CHURCH, Arlington; Mrs. David Knight
WESTERN HILLS METHODIST CHURCH, El Paso; Mrs. William Coulter
RIVERSIDE CHURCH, Fort Worth; Mrs. Charles Thomas
ST. ANDREW'S METHODIST CHURCH, Fort Worth; Mrs. Frankie Alford
BELLAIRE METHODIST CHURCH, Houston; Mrs. W. A. Pearce
FIRST METHODIST CHURCH, Lubbock; Mrs. Y. P. Callan
HIGHLAND METHODIST CHURCH, Odessa; Mrs. Lee Hooper
HIGHLAND TERRACE METHODIST CHURCH, San Antonio; Mrs. R. L. Donnell
FIRST METHODIST CHURCH, Slaton; Mrs. Calvin Lamb
TEHUACANA METHODIST CHURCH, Tehuacana; Mrs. J. C. Willis
YSLETA-EL PASO METHODIST CHURCH, Ysleta; Mrs. F. N. Duke

Utah

FIRST METHODIST CHURCH, Ogden; Mrs. Charles Blair
FIRST METHODIST CHURCH, Salt Lake City; Miss E. E. Barnhardt

Vermont

HEDDING METHODIST CHURCH, Barre; Mrs. A. C. Higgs

Virginia

ABINGDON METHODIST CHURCH, Abingdon; Mrs. R. T. Patterson
CALVARY CHURCH, Arlington; Mrs. William F. Campbell
CLARENDON METHODIST CHURCH, Arlington; Coralie Greenaway
BUTTERWOOD METHODIST CHURCH, Blackstone; Mrs. E. P. Moore
MT. CARMEL METHODIST CHURCH, Covington; Mrs. Sally Nicely
GAINESVILLE METHODIST CHURCH, Gainesville; Mrs. Willard C. Pearson
GATE CITY METHODIST CHURCH, Gate City; Mrs. A. R. Quillin
ASBURY MEMORIAL METHODIST CHURCH, Harrisonburg; Mrs. Charles Sites
FAIRVIEW METHODIST CHURCH, Lynchburg; Mrs. W. E. Thomas
OAKTON METHODIST CHURCH, Oakton; Christine Estep
MARKET STREET METHODIST CHURCH, Onancock; Mrs. Herman Davis
FIRST METHODIST CHURCH, Pulaski; Mrs. George B. Russell
ROCKINGHAM COURT METHODIST CHURCH, Roanoke; Mrs. Mae Craft
SPRINGFIELD METHODIST CHURCH, Springfield; Mrs. Howard R. Bushong

Washington

QUEEN ANNE METHODIST CHURCH, Seattle; Mrs. Bernice Zweigart
SANDPOINT COMMUNITY CHURCH, Seattle; Mrs. Robert McKnight

West Virginia

BARTOW METHODIST CHURCH, Bartow; Mrs. B. J. Snyder
FIRST METHODIST CHURCH, Buckhannon; Mrs. James I. Ling
HUMPHREYS MEMORIAL CHURCH, Charleston; Miss Elizabeth Rust
ST. MARK'S METHODIST CHURCH, Charleston; Mrs. R. Burford
COALBURG METHODIST CHURCH, Coalburg; Mrs. Goldie Meadows
HUMPHREYS MEMORIAL METHODIST CHURCH, Dunbar; Mrs. William H. Allen
GARY METHODIST CHURCH, Gary; Mrs. Jeff Witten
GASSAWAY METHODIST CHURCH, Gassaway; Mrs. W. P. Bartlett
DRUMMOND CHAPEL, Morgantown; Mrs. J. Louise Jacobs
WESLEY METHODIST CHURCH, Morgantown; Mrs. Albert R. Zimmerman
OLIVE METHODIST CHURCH, Pentress; Mrs. Barbara Snodgrass
ST. ANDREW'S METHODIST CHURCH, St. Albans; Mrs. Ralph A. White

(Continued in a later issue)

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

INDIA—Miss Ruby L. Hobson, R.N. (Regular), Box 237, Buckley, Washington.

JAPAN—Misses Mary Bedell (Regular), Wesley Gardens, Des Moines, Washington; Mary Foster (Regular), 5178 S.W. 5th Terrace, Miami, Florida; Margaret Maiden (Regular), 2035 Florence Avenue, Butte, Montana.

KOREA—Misses Harriett Morris (Regular), 1155 N. River Blvd., Wichita 3, Kansas; Marian Kingsley (Regular), Victor, New York; Mrs. Irene T. Swinney (Regular), 3118 W. 75th Street, Los Angeles 43, California.

PAKISTAN—Miss Mary Winn (Regular), 5307 Fairfield Road, Columbia, South Carolina.

SOUTHEAST ASIA—*Sarawak*—Miss Ellen Atkinson (Regular), Route 5, Box 18, Pasadena, Maryland.

RECENT DEPARTURES FOR:

AFRICA—*Central Congo*—Miss Lorine Guess (Regular).

***Southern Congo*—Misses Marlene Harmon (Regular) Hanni Landert (Regular).**

***Southern Rhodesia*—Misses Marjorie Anne Marler (Special term) to England for six weeks' orientation; Patricia Lucille Meyer (Special term) to England for six weeks' orientation.**

INDIA—Misses Mildred Althouse (Regular), Bjorg Naess (from Norway) (Regular).

JAPAN—Misses Fern Holcombe, Marilee Phelps, Lois Williams (Special termers); Olive Curry (Regular), Helen Moore (Regular).

LATIN AMERICA—*Brazil*—Misses Lora Lee Brown (Special), Doretta Fuhs (Regular).

LATIN AMERICA—*Cuba*—Misses Claribell Gallivan (Special term), Juanita Kelly (Regular), Jane MacIntyre (Special term).

***Mexico*—Miss Olive Givin (Regular).**

SOUTHEAST ASIA—*Malaya*—Miss Eugenia Savage (Regular).

The following went to Costa Rica for language study: Misses Carol Chapell, Mexico; Effie Lou Hopper, Cuba; Diane Kennedy, Uruguay; Norma Richardson, Argentina; Catherine Rockey, Bolivia (all Special term).

In Memoriam

***Mrs. Frank G. Davis*, for whom the Lessie Bates Davis Neighborhood House, in East St. Louis, Illinois, was named, died last July in St. Louis, Missouri. A bureau secretary of the former Woman's Home Missionary Society, Mrs. Davis gave many years of devoted volunteer service to the projects under her administration, particularly Epworth School for Girls, Webster Groves, Missouri, and Mother's Jewels Home, now Epworth Village, York, Nebraska, in addition to the one which bears her name.**

Calendar of Activities

CHILDREN'S WORK—Participate in Thanksgiving Day and United Nations Day activities. Cooperate with other leaders in plans for Christmas activities for children.

CHRISTIAN SOCIAL RELATIONS—Plan with other agencies for Human Rights Day Observance, December 10. Follow up November elections by contacts with your elected officials expressing concern about election issues. Work with your pastor in plans for Commitment Sunday.

LITERATURE AND PUBLICATIONS—Secure Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION—Complete the current study. Follow with action. Plan with Committee on Program for next quarter. Plan in detail for the course, *Africa.*

PROMOTION—Look over the membership roll and make special effort to gain new members. Check the accomplishments and weaknesses of the last six months and decide upon ways to close the year with growth in all phases of the total program. Membership 1,800,262.

SPIRITUAL LIFE—Plan for meaningful observance of Thanksgiving and Christmas for your Woman's Society and for the home. Leaflets are available from Methodist Board of Education, P. O. Box 871, Nashville 2, Tennessee. See article, page 24. Meet with the Committee on Spiritual Life and evaluate the program thus far. Publicize the *Prayer Calendar.* Suggest its value as a Christmas gift.

STATUS OF WOMEN—Present the booklet, *Employed Women and the Church,* * by Wedel, to the executive committee. Perhaps an informal study could be planned to discuss implications for your own church program.

STUDENT WORK—Entertain students from overseas, especially during the holidays. Contact foreign student adviser on the campus for names. Write to the state MSM chairman of World Christian Community for the names of Methodist overseas students.

SUPPLY WORK—If your list requests a box of new or used materials and/or articles, collect the items, pack carefully, include a "shipment of goods" blank, and send prepaid. Read article, page 40.

TREASURER—Arrange for an opportunity to present Wills and Bequests to the members of your Society. Read the article, "Woman With a Will of Her Own" in March, 1958, issue and write for further information to the Treasurer of the Woman's Division, 475 Riverside Drive, New York 27, New York. Fourteenth Floor.

VICE-PRESIDENT—Cooperate in World Community Day, November 6. Call a meeting of Committee on Program to evaluate the programs of the past and plan action. Present program, "Social Creeds and Moving Populations." Report action following program to the district vice-president. *(See vice-president report blank.)*

WESLEYAN SERVICE GUILD—Cooperate with other organizations of the church in making plans for Human Rights Day, December 10.

YOUTH WORK—Invite overseas students at a nearby school to be guests of your MYF at Thanksgiving. Send Christmas greetings to missionaries and deaconesses of your church—both at home and abroad.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 35 cents.

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Christmas Gift Suggestions

Prayer Calendar, 1960. A truly significant gift, which lists all the names of missionaries and deaconesses of the total church. Day by day, birthdays are listed and special projects. Maps, pictures, and special prayers make this a perfect gift for a friend to use with *The Upper Room* in daily devotions. Also invaluable for study class worship, for church school classes, and for commission on missions. A truly inexpensive but priceless gift for Christmas. Available December 1, 1959. 60 cents; 3 for $1.50.

For Woman's Society and Wesleyan Service Guild Members

Perfect gifts for those of your friends who love their organization.

Pin of Emblem of Woman's Society of Christian Service. Gold on sterling. $1.50, including federal tax.

Past President's Pin. Emblem of Woman's Society with past president insignia. Solid gold. $6.00, including federal tax.

Wesleyan Service Guild Pins. Gold filled, $2.70, including federal tax. Solid gold, $3.60, including federal tax.

For Adults and Youth

These popular biographies offer interesting reading and will be an appreciated gift.

Livingstone, the Pathfinder. By Basil Mathews. Biography of the great missionary. Paper, $1.50.

The Moffats. By Ethel Daniels Hubbard. Romantic story of Robert and Mary Moffat, who shared the perils and joys of forty years as pioneer missionaries. Paper, $1.50.

For Youth

The following are well-told stories which will add interest to the year's studies.

Jungles Ahead. By Esther D. Horner. Six true stories about young Africans who have seen the Light of Christ. (Seniors and older youth.) Paper, $1.50.

Paths That Cross. By Esther Daniels. Stories about young people in Africa. (Intermediates.) Paper, $1.50.

Raising Cane on Huckleberry. By Alice Cobb. A city lad from Chicago meets country-born-and-bred junior highs in the mountains of Tennessee. Action packed. (Intermediates.) Paper, $1.50.

Windbreaks. By J. Martin Bailey. Stories of town and country youth groups in action. (Seniors and older youth.) Paper, $1.50.

For Children

Purposeful reading books make excellent gifts.

Boloji and Old Hippo. By Juanita Purvis Shacklett. A Christian boy of the Congo gives real understanding of African child life. (Primary.) Paper, $1.50.

New Magic. By Esma Rideout Booth. Ten stories about African boys and girls who discover Christian "magic." (Junior.) Paper, $1.50.

A Gift of Turtles. By Ella Mae Charlton. A small girl and her family help build a church in a new community. (Primary.) Paper, $1.50.

The Singing Bridge. By Rita Puttcamp. Story of a farm family and their problems because of a near-by government plant. (Junior.) Paper, $1.50.

For Kindergartners

Picture books with nine pictures, 10 x 13 inches, in color.

Children of Africa. $1.25.

Children of North America. $1.25.

Children at Worship Around the World. $1.25.

Little Playmate Books

Beya's Train Ride. By Melba F. Peterson. Booklet about a little girl of Africa. Paper, 75 cents.

For Recreational Leaders

Fun and Festival from Africa. By Rose H. Wright. Program resources for group meetings, parties, etc. Paper, 60 cents.

Fun and Festival from the United States and Canada. By Larry Eisenberg. Paper, 60 cents.

For Workers With Children

Let's Play a Story. By Elizabeth Allstrom. Simple, clear and practical step-by-step procedures to illustrate the use of various dramatizations. Paper, $1.95.

The Whole World Singing. By Edith Lovell Thomas. A beautiful cover and excellent content make this book of songs from many lands a treasured gift. Paper, $1.95.

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